

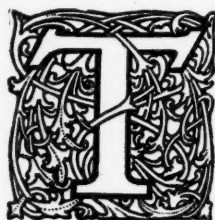
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MOODY BIBLE INSTITUTE MONTHLY

Volume XXI

June, 1921

Number 10



THE place of distinction among our contributions this month is given to the story of the revival in Toronto, hoping that it may kindle fires in other places. ¶ Pastors of experience will not lose the lesson taught them in the interesting article of Professor A. T. Robertson on Paul's interest in young ministers, and which is accentuated by Dr. Marcus Scott's sketch of the godly and eloquent Alexander Whyte, of Edinburgh. ¶ The Bible study this month is given by an Idaho pastor on a subject of broadest and deepest moment, and hence of never-ending interest. ¶ Dr. Erdman furnishes another gem of a Word study both comforting and strengthening to faith, and a brother from away off in the Transvaal who has been thinking of heaven and heavenly visitants shares his meditations with us. ¶ Not a few of our readers will find a special pleasure in reading what Joseph Flacks, the Hebrew Christian, so quaintly says about his Oriental experiences. ¶ We hope our readers generally appreciate as much as we ourselves do, some of the poetic contributions which occasionally appear in our pages.

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JUNE, 1921

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JUNE, 1921

Our July Issue Will Be a Fine One

MR. PHILIP MAURO hits the nail on the head in a reply to MR. H. G. WELLS'

"Salvaging of Civilization"

* * *

The article announced last month on

"Conversions Through Personal Work"

is in hand and will be found unusually stimulating.

* * *

MR. C. E. PUTNAM, who has been heard from before on the subject of

Christian Science

has some more interesting experiences to relate.

* * *

Also the Editor-in-Chief, DR. JAMES M. GRAY, has been asked to write on

"The Jewish Peril and How to Meet It"

This deals with the recent disclosures in the Dearborn Independent and the Protocols of the Elders of Zion.

* * *

We are complying also with a request of a valued correspondent and furnishing a study of the whole of the Epistle to the Hebrews.

* * *

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Moody Bible Institute Monthly

Moody Bible Institute Monthly

JUNE, 1921

EDITORIAL NOTES

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets; and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matthew 24:23, 24.

We learn from a contemporary that one day this spring, the New York morning papers contained in bold headlines the announcement:

Cut "The Second Coming of Christ, From the Son of God, is Imminent," the following which a whole page was loaned devoted to a paid advertisement of Christian Science in which the Word of God was distorted and misapplied in the most unholy way.

Christ's words, "I go away, and come again unto you" (John 14:28), were spoken of as fulfilled in Mary Baker Eddy's discovery of Christian Science.

Further on it was stated that "Christ Jesus was the masculine representative of the Fatherhood of God," and that in this age "Mary Baker Eddy is the feminine representative of the Motherhood of God."

"The ideal man, the representative of the Fatherhood and Motherhood of God, the compound idea, is understood by the disciples of Christ of the 20th century," i. e., by the Christian Scientists. "This is the coming of the King of kings, Lord of lords."

Oh, what awful blasphemy! And there are professing Christians who believe it. But they fulfill the prophecy, "For this cause God shall send them strong delusion, that they should believe a lie."

What an awful judgment for time and for eternity, if they repent not!

* * *

The Rev. Dr. Dodds, pastor of the First Baptist Church, Shreveport, La., introduced a unique and blessed feature in his church work this spring, namely, a "Win-One Week."

In addition to his regular staff, he was assisted by Professor E. O. Sellers, formerly of the Faculty of the Moody Bible Institute, and two former students of the Institute, now Texas pastors, Rev. Charles Kimberlin, and Rev. Edwin F. Woodruff.

The last-named two held daily street and shop-meetings; women workers held daily meetings for children; the assistant pastor conducted daily studies in personal work, and Mr. Sellers had charge

of the music and gave special addresses.

There was none of the customary raising of hands for prayer, coming forward in confession of faith nor the "opening of the doors of the church" at any of the services. But personal workers went out daily, and at night brought in the results of their work in the signed cards of those who had accepted Christ and were applying for church membership. This personal work was also carried on at each of the various services.

A careful canvass enabled the personal workers to conserve time and effort by having definite cases assigned to them.

"But to me" writes Mr. Sellers, "the outstanding feature of the work was the series of sermons delivered by the pastor, namely, expositions of the first eight chapters of the book of Romans."

"Small vest pocket editions were placed in the hands of all present that they might follow the studies, the interest manifested testifying to the value of the work."

"Did you ever know of a series of evangelistic sermons to be based upon Romans? Yet all is there that is needed; man's failure, his helplessness, the provisions for his salvation, the safety of believers, the glorification of believers, all can be found in this portion of the Word."

The membership of the First Church is well over 2,000, and 175 applied for membership on the last Sunday of the meetings.

Dr. Dodds said the week had been the greatest of his life. More personal work had been done, more additions had been made, and in every way, a wonderful blessing came to the church.

We consider it a duty as well as a joy to publish these facts for the instruction and encouragement they may bring to other earnest pastors. What an opportunity these summer months offer in many communities for a "Win-One Week!"

God will bless you in the effort, brethren!

* * *

One of the modern ways of doing it is by summer schools or institutes, but whether it is a good way or not depends upon the program in the

Helping

Young

Pastors

Some times godly men and women pay the expenses of their pastor to attend them, expecting good results when they return to their work in the fall.

But before making such contributions

it might be well for them to see the program in advance and make some inquiries about the teachers.

We mention this because of a letter recently received from a young pastor who attended such a school last year, and where in connection with a study of rural methods, they were instructed that God did not give the law to Moses, but that the legislation which bore his name was simply the tribal custom of the Arabs modified to suit the conditions. Atonement by blood was also borrowed from the savage tribes, it was said. Marriage was not an institution ordained by God in the beginning, but a mere matter of accommodation from the earliest times; and much more to the same purport.

There is danger that young and inexperienced pastors may be seriously harmed by such instruction under the impression that it represents real scholarship, whereas it is a wicked fraud.

* * *

Recently we have been interested in the report of President J. D. Eggleston, of Hampden-Sidney College, to the Synod of Virginia.

The Christian College

In his appeal for financial support, he reminds his "Fathers and Brethren" that from the denominational colleges must come the Christian leadership outside of the pulpit, and he pertinently asks, "Is it a matter of negligible importance whether our physicians shall be Christians or anti-Christians, and whether the members of the legal profession shall be believers or non-believers? Also whether the teachers in our preparatory schools, public high schools, colleges and universities shall be open and avowedly Christian, or persuasive exponents of subtle scepticism that adheres to the form but denies the essence of Christian faith?"

He calls attention to the fact that it is from the small denominational colleges that the Christian leadership of this country comes in overwhelming proportions, say from eighty to eighty-five percent of our ministers of the gospel.

If the Presbyterians of Virginia wish the ministry to dry up, and the pulpits to go unmanned, he explains that they have only to continue to send their sons to secular institutions.

We commend these words to Christian parents as far as the influence of this MONTHLY goes.

We have not read H. G. Wells' *History of the World* just out, but we are comforted to learn that there is so much religion in it.

Strange Bed-fellows However, it is a queer sort which enables Unitarianism and Methodism to unite in its praise.

Something has gone wrong surely, when we find Bishop McConnell in the *New York Christian Advocate* saying that the book is "finely reverent" toward Jesus, and Dr. Crothers in the *Christian Register* saying that it "states the Unitarian attitude toward Jesus without flinching." Without flinching is good. Brave man is Wells! Will he be able to keep it up?

What is the new element which holds Methodism and Unitarianism, fire and water, together in this way? This, to quote the *Christian Work*, that "the author (Wells) labors for the enlargement of social relations and the definite establishment of world-peace."

That is the religion which commends itself to the natural man, and is as acceptable to pagans or Mohammedans as it is to these Christian leaders.

To the *Catholic World* we turn for an outspoken word against it, which affirms that "believing Christians will passionately repudiate it," that "Mr. Wells' arguments will neither wear nor wash," and that they are rejected by "human experience, reason and common sense."

This new "brotherhood" idea makes strange bedfellows. What is such a matter as orthodox Christianity between friends?

* * *

In Mr. Lansing's personal narrative of the Peace negotiations no chapter has more interest for some Americans just now than that on **Self-Determination of Nations** the theme of this editorial. He shows the phrase to be only another form of expressing the Jeffersonian idea that the authority of government rests upon the consent of the governed, a theory commonly ignored by statesmen because the right could not be applied without imperiling national safety, which is the first law of nations.

When the theory is seriously discussed, the first question arising is as to what unit is in mind. Is it an individual, a community, a race, a territorial area? Press it to a conclusion, and the independence of Ireland follows almost automatically, and for that matter, the independence of India or South Africa just as well.

Mr. Lansing applies it to the question of secession antedating the Civil War, and in doing so, brings to the fore again the distinction between a legal right, and a natural or inherent right, declaring that it was for the former, and not the latter, that the South contended.

If Ireland has a legal right to secede from the British Empire, there must be courts competent to decide it, and there

should the orderly appeal be made. But if it has no legal right, on what ground can it base a natural or inherent right?

The question is one which concerns the peace of the world, which explains our interest in it. The independence of Ireland would lead to dismemberment of the British Empire, and that, in turn, would throw the Eastern Hemisphere if not the entire globe, into a state of chaos.

We can understand why certain Irish Catholics should be agitating the question in this country, and why certain politicians outside their ranks should be giving them encouragement, but we venture to warn both classes alike that they are on very dangerous ground.

* * *

Why is it that while wholesale prices in food stuffs, clothing and farm products have decreased from forty to fifty per cent yet "you and I"

Retailers Blamed get so small a benefit from it when we go to the store, or the tailor or the butcher shop?

Investigation has been focusing on this inquiry for some time and the situation is getting warm for the retailer. It is coming to be believed that after all he may be the master profiteer.

We claim no expert knowledge on economics, but at a blind venture we have thought for more than a year that the place for the consumer to begin a real strike, or a boycott, or whatever it may be called, is at the retail counter. Pull out a block there and the whole house of high prices will come tumbling down. It is not an overalls parade that we need, but a persistent determination that we will purchase only the absolute necessities until the gouging process ends.

We believe *Industry* (Washington, D. C.) was right when it said:

"There is no argument that may be offered which will affect the charge that the real danger in the present situation is found in good part in the maintenance of high prices by the retailers of the United States. They are blocking the path to industrial readjustment. They are keeping the ultimate consumer out of the market, and they are helping to prevent a return of prosperity throughout the country."

* * *

One of the ways in which our readers show their appreciation of what we try to give them from month to month, is by requesting or suggesting other things that we might do.

Requests and Suggestions Recently two or three have asked for a department giving an account of conversions through personal work to be contributed by different Christian workers. We like this very much, and propose next month to bring out the first of two contributions on the subject. We do not approve of starting a new department, of which

we have sufficient, we think; but we shall always be glad to receive accounts of such conversions soberly written and properly authenticated.

Another suggestion is an article on how to win souls by personal work, and how to handle the Bible in soul-winning. We like this even better, and will try to supply it.

Still another is for a list of five or six books best suited to instruct personal workers, or showing the value of follow-up work by the distribution of the right kind of reading matter. This suggestion is frequently acted on in our pages by Mr. William Norton, under the head of "The Gospel in Print" and it is our purpose to continue it. And by the way, we hope all our readers have the habit of scanning that page.

Last, but not least, we are asked for a Bible book study occasionally, something on the synthetic plan, giving a whole book at a single glance. One reader says he would like to better understand the Epistle to the Hebrews, and we shall try to aid him without delay.

Look for these good things, dear readers, and pray for us that we may know how to exercise this sacred ministry of editors and publishers as we ought.

* * *

This request is for prayer for a revival among the missionaries in China. Prayer is certainly needed for the millions starving for physical food, and many are not only praying for them, but helping to answer their prayers by furnishing the means to obtain the food. The spiritual famine is still more serious, and the means to relieve it are in the hands of the missionaries. May they be stirred by the Holy Spirit to that faithfulness and zeal for which the situation so loudly calls.

LOVE

Love is a candle
Burning in the heart;
It lights the soul
And warms the lives of all about it.
Where love is not,
Bitterness takes its place;
Where it is,
Despair cannot enter.
It is the touchstone of happiness—
It is the incentive
And the recompense of sacrifice—
It is the leaven of existence.
It is the supreme gift
Of God to man,
And of man to other men.

FACES

All the world is faces—
And behind the faces,
Men live.
God lives with some of them
But others live alone.

Moody Bible Institute Monthly

Clouding the Issue

Editorial

PROFESSOR Harris Franklin Rall, of the Garrett Biblical Institute, seems for the time being to have relieved Professor Shailer Mathews, of the Divinity School of the University of Chicago, in the leadership of the liberals against the conservatives in general, and the Moody Bible Institute in particular, which he names for its steadfast and aggressive testimony to the divinity of the Bible. He calls it "Premillennialism," but that has the appearance of a smoke screen.

In an address, which we are informed he has been delivering in different parts of the country, he describes the "strangely curious theory" as he calls it, as holding to the following:

- "This world is evil";
- "Under Satan's rule";
- "Must grow worse";
- "No force now at work will save it."
- "But the time of deliverance is at hand";
- "Christ will return in visible form";
- "He will destroy the forces of evil";
- "He will set up a kingdom at Jerusalem";
- "Other nations will bring tribute to the Jews";
- "The saints will be raised and share in this rule."

But what, we would ask, is there "strangely curious" about these utterances? Are they not plainly those of the Bible?

"O, yes," answers the Professor, "but it is a literalistic and mechanical way of using the Bible."

What does "literalistic" mean? Following the exact words, precise, given to strict construction, plain, simple, obvious, distinct, true.

Is not that the common sense way of using the Bible? Is it not a sound principle of biblical interpretation to take the words in their common meaning unless inconsistent with other words in the sentence, with the context, or with other parts of Scripture?

"Premillennialism relies upon force for the making of the new world," says the Professor, "and that it is called divine force does not change the fact."

No, premillennialism relies upon the Word of God, and in that Word, addressing His Son, God says:

"Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Ps. 2:8, 9).

And about a thousand years thereafter the Son says of him who overcomes and keeps His words unto the end:

"To him will I give authority over the nations: And he shall rule them

with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:26, 27).

Is not this force of some kind?

With whom, therefore, is the Professor contending, premillennialists, as he calls them, or the Creator and Ruler of nations?

Can any other meaning than the literal be honestly placed upon these words? Not a physical or material meaning necessarily, but literal in the sense of real. Their application may not pertain to this age or dispensation, which is one of mercy and grace, love rather than force, but may it not pertain to the age to come?

The late Professor Briggs, formerly of the Union Theological Seminary, New York, and a leader among the higher critics of America, says, in the *International Critical Commentary*:

"The rule of the Messiah is to be with an iron scepter, because He has to do with rebellious nations, and these will only obey an iron rule; all their array of kings and nations are as a potter's vessel when brought into conflict with the power of the one King who rules as the Son of God."

It is the strange neglect of this, the dispensational teaching of the Bible, the strange failure to "rightly divide the word of truth" (2 Tim. 2:15), and to "prove the things that differ" (Phil. 1:10, margin), which constitutes the real ground of difference between the school of religious teaching which the Professor represents, and that of the conservatives to which the premillennialists as a class belong. It is this, if he will pardon us, which causes the confusion in his mind and in the minds of some who hear him.

In his address, and as a corollary of the above, the Professor further says, that "premillennialism exalts militarism," and he quotes Dr. R. A. Torrey as de-

claring that "what we need is an emperor, not Kaiser Wilhelm, but Kaiser Jesus."

Is there anything "strangely curious" about that? Was it not for declaring the same that Paul was driven out of Thessalonica (Acts 17)?

When Paul was charged with saying that "there is another King, one Jesus!" why did he not explain with the Christian Scientists and some others, that he did not mean a king in "visible form"? Why did he not say that he meant some other kind of a reign than one which implied force to the incorrigibly wicked and unbelieving?

Had he said that, would the rulers of the city have been as troubled as they were, and would they have felt obliged to "take security of Jason and of the rest"? Might not Paul have remained in Thessalonica if he had said that? But he did not say it.

It is almost pathetic to hear the Professor's plaint that "this is not the new world for which we long . . . where democracy is unknown."

Premillennialists believe in democracy, if bolshevism or socialism is not meant. They certainly believe that a republican form of government is the best for the United States in this age. They believe it so genuinely that they have devoted their treasure and their lives to maintaining it and are ready to do it again.

But as one of our great dailies recently reminded us, democracy is possible only in times of relative security in social life. When the trials and dangers which require concentrated and rapid defense subside, only then does society find time to work out its problems on the broadly experimental basis of popular debate.

Now, if the Bible is to be taken literally there is a period ahead of us of great trial and danger, and it is with reference to that period that the psalmist and the revelator speak in the Scriptures quoted above.

Surely he is a wise teacher and a true patriot who warns and instructs his fellowmen accordingly.

HE LIFTED ME

By Frank Duquay

The author of this poem, dedicated to the MOODY BIBLE INSTITUTE MONTHLY, is incarcerated in the State prison at Waupun, Wis. He is now a student, in the Correspondence Department of Moody Bible Institute. The poetry of the production may be rather in the thought of the writer than in the composition.—Editors.

It was only yesterday,
That I walked in darkness;
He lifted me.

It was only yesterday, I sold
My birth-right to Satan,
When ignorance walked unseen in
The dark channels of life;
He lifted me.

It was only yesterday my soul knew
No divine love.
I was utterly lost until Jesus
Touched my heart;
He lifted me.

It was only yesterday, I tasted the
Bitter fruits of life,
Forgotten friends vanished like a
Passing cloud,
Still, still hope was left;
He lifted me.

It was only yesterday, He found
Me in a prison cell,
To surrender all, but after all—
He lifted me.

How the Lord Visited Toronto

by Rev. T. T. Shields, D. D., Pastor of the Jarvis St. Baptist Church, Toronto, Ont.

As told to the Faculty and Students of the Moody Bible Institute, last April

IT IS a pleasure to speak at any time and anywhere in the name of the Lord, and a special pleasure to do so in a place where the Word of the Lord, in these somewhat degenerate days, is honored.

I feel myself happy that I have no reason, on this occasion, to contend for the faith once for all delivered to the saints. I have been in this building many times before, and have been privileged in the old days to preach from this pulpit when it was that of the Moody Church. I congratulate the students of this Institute on being permitted to attend where the Bible is always honored as God's Word.

I speak with some little hesitation, from one point of view, of the work in Toronto to which reference has been made, lest I should seem to exaggerate; but I want to tell you simply of what I have recently seen of the mighty power of God.

In Canada, as here, there are many who have departed from the faith; and I think, without being at all censorious, it is a simple statement of fact to say, that many of our pulpits are not doing the Lord's work but are rather undermining the faith of men and women in the Bible as the Word of God.

They Prayed the Professor Out

We had that in the denomination to which I belong. We had a long fight; we had a professor in our university who, we were sure, was not doing the Lord's work, that, indeed, he was the emissary of some one else.

We had a great meeting about two years ago—a conference gathered from all parts of Ontario and Quebec, in a place quite as large as this, and it was crowded from nine in the morning, purely as a meeting for prayer.

One of the first fruits of that great prayer conference, which lasted several days, was that the Lord put that man out of the university. We believe we prayed him out. He has come over to this side, and on that point I cannot congratulate you.

At a later time the same teaching respecting God's Word attempted to establish itself in our denominational paper. For the first time they committed themselves to black and white. Their position was challenged, and we had a convention in Ottawa, where delegates assembled from all the Baptist churches of Ontario and Quebec. The issue was whether we were going to take our stand on the Bible as the inspired Word of God, or open the gates to this flood of modernism which has been deluging the world.

Modernism Put Down

Many had been in prayer for a long

time. On the morning of that debate a number gathered early for prayer, and for more than an hour before it began there was a large company of ministers and laymen on their knees before God.

The building was crowded, and the debate continued until a quarter to eight in the evening when the vote was taken.

The Spirit of God swept over that assembly like a prairie fire, consuming everything before it. We proceeded with the debate. It was my privilege to present the resolution that we stand fast. Then came a contrary resolution, voicing the desires of the modernists for compromise. When the mover had made his point and came to the place where he supposed he had won his audience, he said, "And now there is but one thing for Dr. Shields to do with his resolution, and that is to withdraw" but he got no farther with his statement from then until now.

Spontaneously, the Spirit of God spoke through that great audience as they with one voice simply roared, "No! No!" And then with increasing volume, "Never! Never!" And then at last, "Sit down! Sit down!"

The event unified that body, and from then on we have had a united denomination, except for a very small element; for when at last the vote was taken, there were only ten who dared to lift their hands against it, although there were doubtless others who were sympathetic to the modernistic movement.

The Young Scotchman's Story

There were evidences of blessing in many of our churches following that, and there were those who believed that we had taken a step which God would honor.

I have as my secretary a young Scotchman who was in Egypt, and who went through the Gallipoli campaign. He had been wonderfully converted to God, and is an earnest soul-winner. He was at my house one evening some months ago, and late in the evening said, "If you have no further need of me, I have an engagement in North Toronto."

I said, "This is rather a late hour to be making an appointment. It is nearly eleven o'clock."

He answered, "I did not intend to say anything about it, but we have a prayer meeting up there. Some of us have been meeting once a week for some months. We sometimes spend the whole night in prayer."

Then he told me of the young men who gathered there. They did not believe they would be heard for their much speaking, or that there was virtue in long meetings, but they had a lot to tell the Lord about. They took the churches and the pastors one by one before the

Lord and prayed God's blessing upon them. They had prayed by the hour for me, he said. It humbled me and yet encouraged me unspeakably.

That went on for sometime, and then one Monday he came to me and said, "Well, it has come."

I said, "What has come?"

"Didn't you hear what happened at the little High Park church last night?"

And then he told me about it. The church had a membership of two or three hundred. They had just had their annual meeting. The financial state of the church was good and the deacons were happy on account of it. The pastor asked them if they were satisfied. Yes, they were: they were never so prosperous.

But the pastor said that he did not feel satisfied. He believed that the Lord was waiting to pour out a blessing on them when they were ready to receive it. So he announced three meetings for prayer during the following week. About thirty people came to the first, about the same number to the second, and some twenty-five to the third. On Sunday the announcement was again made. On Monday night there seemed to be something new in the air.

Some One Else Was There

You know, this Book tells us of the day when something or some one came into the house and "filled all the house where they were sitting."

I believe it is possible for the presence of God to be so real that every corner of the house shall be filled, and everybody know that God is there.

That night they felt that some One else was there, and they prayed with great liberty. Still nothing happened.

On the Wednesday night the same characteristic was evident in the meeting, although they began to pray in their formal way, but it did not continue long. They came to the first person singular and began to pray, not that "we" have been careless, but to tell the Lord that "I" have sinned—"I" have been careless, and in the reality of the Lord's presence they seemed to forget the presence of each other.

There is a great word in the Fifty-first Psalm. When the Spirit of God enlightens our understanding, we begin to pray like this, "Against thee, thee only have I sinned, and done this evil in thy sight." Sin comes to be regarded as a sin against God Himself which requires confession to God Himself. A lady who was present said she had never heard anything like it. Blessing seemed to come right then.

Sunday morning the pastor came to the church; they had their morning

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prayer meeting and he went to the pulpit. He looked over his congregation and it struck him that not a deacon was present. Some of them had gone downstairs and prayed while the pastor was preaching.

There were conversions that morning. In the evening the little church was crowded; the pastor preached and gave an invitation at the close of his sermon. There was no response for a little while, and then one young lad came out of his pew and walked up the aisle. He was followed by sixty-six others! Without any urging at all, but by the power of the Spirit of God.

The Musicale Was Given Up

The pastor was under engagement to go to a little church the next evening where there was to be a musicale and social evening. The pastor of that church was a young man, hardly twenty-one. The High Park pastor called him up, asking to be excused from his engagement, saying, "The Lord has just come to us and I must be at home."

Not being able to obtain his release, he said, "Well, then, I have not time for your social meeting, but if you will offer prayer and sing and then let me have my turn, I will come."

This young pastor was one who belonged to the prayer circle in North Toronto of which I have spoken. When the High Park pastor told his story of what had happened in his own church the night before, out of the one hundred and fifty young people present, fifty came forward. They had no musical program that night, and, I believe, have not had it yet.

Then we had a meeting shortly after that in Castle Memorial Hall, the chapel of our university, when the pastors and deacons of the Baptist churches of Toronto came together for a council of prayer. We heard that story again and the meeting revolved itself into a prayer meeting. It was dismissed somewhere between two and three o'clock in the morning. I have seen university professors and students, ministers and men of business, lawyers and other men prominent in professional life, on toward one and two o'clock in the morning on their knees before God, with streaming faces, begging God's mercy upon their churches and families.

Twenty-One Conferences Planned

Following that we had twenty-one conferences over these two provinces, and we gathered the pastor and deacons and as many others as could come, into one of the Baptist churches of the neighborhood. These conferences represented twenty-one associations. I was privileged to attend three of them and they were typical of the others, for when the other leaders came together in Toronto, they all had the same story to tell. The Spirit of God had come in just the same way, and we heard of blessing and a real work of grace going on.

I want to say this word to some of you students who will be pastors. A month

or six weeks before this occurrence, a gentleman came to me at the close of the service. He had been in the audience both morning and evening, and said he wanted to consult me about a matter.

We were together until after eleven o'clock. He belonged to a church of considerable strength, with some excellent people in it. It was well officered and the deacons were good men, but they were divided into two camps. Part were worldly-minded men. They had dancing parties in their homes, and card and theater parties. The pastor was a good man but rather overawed by these worldly men, and some of the members thought they detected the soft note in his preaching—it did not cut as deeply as it should, and things were on a decline spiritually. Some of them wondered whether they ought to find a new leader, and whether they ought to have some meetings among the deacons.

I told him not to do that, but to get his pastor and deacons together and seek the help from God Himself.

It is strange that we are doing the same thing that Israel's kings did—you will find it again and again. When the nation was in a state of political and spiritual declension, threatened on all hands by enemies, these early leaders were forming alliances with the enemies of Israel and doing everything to get help instead of going back to God. But there is no profit in going down into Egypt for help: "Our help cometh from the Lord, who made heaven and earth."

So I tried to tell that man to get his pastor and fellow deacons together and have night after night of prayer until God came.

When I started out for my conferences, I did not know where I was going, but found that at one conference I met the deacons of that very church.

A Worldly Church Awakened

We had our afternoon meeting, and it was a great meeting of prayer, and then at night another meeting.

I had one of my deacons with me. He told his story and told what a deacon ought to be. He gave a very simple address.

I had never led a conference of the kind and did not know how to conduct it.

The pastor announced a closing hymn, when I said that I did not believe we ought to close at that time—that we ought to seek the face of the Lord.

I knew the deacons of the church to which I have referred, and every one of them was there—the worldly-minded and the others.

I told them I thought we ought to gather together for prayer, no matter how long it took us to tell our story.

I gave the invitation and those men came out of their seats. One occupied a prominent position in the city, and his name had been especially mentioned to me. His wife came with him, and they knelt together at the front to pray God's blessing on their home, and I knew that in that hour God had given the victory.

That meeting lasted far into the night.

When you have been away from home for a long time; and you return and the train is late, and you say you are going to bed early, but you have so much to talk about, the clock strikes one, and two, and still you have not finished your tale.

There are some people who have a lot to tell the Lord because they have not been very near Him for a long time and they have much to talk to Him about. Then long meetings are a necessity.

Then I went to two other conferences. At twelve and one o'clock in the morning I saw 150 people still waiting upon God in prayer. Great blessing came upon them: they went back to their churches and the same characteristics were manifest in their churches—just the quiet descent of the Spirit of God—a new spirit of prayer and a new realization of man's helplessness before God.

How God Sometimes Works

Let me tell you this as an example of how the Lord works.

One evening a stranger came into the prayer meeting and said, "I have come from —, and I want you to pray for — today."

One of the deacons led us; it was his home city and he prayed for the First Baptist church there, but he did not pray for any other church—it was mainly for that particular church.

I felt led to pray for other churches in that city. This was on a Wednesday, and on the following Monday or Tuesday I got a letter from the pastor of that church, saying that on Sunday he had had the greatest blessing he had ever had. He knew nothing of what had happened the Wednesday before. They began an evangelistic mission, and in two weeks they had over two hundred for the Lord. I visited them shortly afterward: it was a crowded church, at work all the time. That is only one instance to illustrate how God works.

A young married woman was converted and she began to pray for her husband. One who heard her, said it seemed that the very voice of the Spirit was in her prayer.

The next morning her husband went to his work, but she prayed. At nine o'clock he came back to his house and said that he was nearly blind—he could not go on with his work. He was a truck-driver. He wanted her to pray for him—he wanted this thing you call salvation. He didn't want the minister, he said—he wanted God.

And he found Him; before noon he was back at work again. Like the Ethiopian in his chariot, he in his truck, "went on his way rejoicing."

One old man of eighty-four was ashamed to tell that he had only just come to the Lord. He had been converted and his son and grandson—three generations. The Spirit of God can save a man past eighty.

Fundamental Facts

The conclusion of this matter is a very old one. I do not know that there are

many places in the world in which the principle has been more generally demonstrated than right here on this corner, and in connection with the ministry of that great man after whom this Institute is named.

But I would call you back in the name of the Lord to a realization of that great fact that men are dead in trespasses and sins. Dead as the little daughter of Jairus asleep in her father's house. No outward manifestation, but death reigning within. Dead as the young man being carried out to burial; dead as Lazarus himself, at whom his sisters feared to look—a mass of corruption.

There are scores of sinners who have nothing unlovely about them, but they are spiritually dead. Just as much in need of the touch of the finger of God as the outwardly sinful man who is comparable to Lazarus.

But blessing comes in answer to earnest and persistent prayer. We read of some who "labored" in prayer; and that is the way the blessing comes. "It is not by might nor by power but by my spirit, saith the Lord."

How shall we establish the truth of this Word, after all? Not by argument. The Spirit who wrote this Word stands ready to fulfill its principles and promises to us at any time.

You remember that on the day of Pentecost when the Spirit came and filled all the place where they were sitting, the people came in asking for an explanation, and the apostle Peter said, "This thing that ye see all about you is that which was spoken."

That is the way to prove the Word of the Lord; let it be fulfilled in your own experience. And I commend that to you in the name of the Lord.

Do not think that this work is as yet of great extent; I am sure, however, that it is the work of the Lord, and that which He begins He can perfect.

To us in Canada it has been a great inspiration, because during the war there seemed to be a terrible reaction; and since then things have been even worse than before. We were smitten terribly by the war, three hundred of my own men crossed the seas, and the hearts of the people were broken; they wondered where God was in it all.

But the truth is that God has come back to us—and some of us had begun to wonder whether we should ever see divine visitations again. The Spirit of God is still with us—he is still fulfilling his ministry.

"He shall glorify me," said Jesus. May he glorify the Lord Jesus in your lives.

Paul's Interest in Young Ministers

By Professor A. T. Robertson, L. L. D., Louisville, Ky.

PAUL WAS converted when a young rabbi, a graduate of the school of Gamaliel, in Jerusalem, and he knew what it was to be a young minister in a hostile environment.

The call to preach and to work among the Gentiles came at his conversion, or at least was made plain to him a few days afterwards in Damascus.

We do not know the age of Paul at this time, but it was not long after the death of Stephen, when he was called "a young man named Saul" (Acts 7:58). He was almost certainly not over thirty-five, probably several years younger.

He was a man of parts, and of the schools, and already the leader of current Judaism, when he suddenly enlisted under the banner of Jesus Christ whose cause he had sought to destroy.

His Sponsor at Jerusalem

On his return from Arabia and Damascus to Jerusalem, Paul was the object of suspicion and distrust by the disciples there till Barnabas stood sponsor for the sincerity of the new convert, the quondam wolf that now appeared as a sheep in the fold (Acts 9:26-28).

It is clear that Paul never forgot this generous act on the part of Barnabas, and it made him glad to join hands with him at a later time in the work in Antioch (Acts 11:25).

It is undoubtedly true that Paul's keen interest in younger preachers had this touch of personal experience. Barnabas had befriended Paul. In his turn Paul gave the helping hand to other younger servants of Christ.

To be sure, when he was "Paul the aged" he saw in the younger ministry the hope of the future. His plans and his purposes were centered largely in their training, as is plain in the pastoral

epistles. Looked at from this standpoint, much of the criticism of those epistles is beside the point.

But Paul's interest is at first personal, not ecclesiastical and doctrinal. He soon began a search for young men who showed signs of usefulness in the work for Christ.

There is no phase of the minister's work that offers a richer reward than the discovery of young people whom the Lord can use in the kingdom. Many of them are diamonds in the rough, but they will take polish and gain luster and retain hardness, if the real diamond.

One must be on his guard not to do the calling himself instead of God. It requires wisdom and insight to be able to see the marks of the Spirit of God in the raw and callous young man who is struggling with his destiny.

Paul had the gift in a marvelous fashion. He was not equally fortunate in all his "finds," for men differ and always will. But it is a rich vein to work in Paul's career to search for his points of contact with the multitude of fellow-workers who co-operated with him.

The evidence is slight in many cases, but in some we can trace his steps a good deal of the way. It will pay us to see Paul at work with the young ministers whom he gathered round him from time to time.

The Youth He Criticised

In the case of John Mark it seems clear that he was a protege of Barnabas, his cousin, who persuaded Paul to let him go along in the first tour "as their attendant" (Acts 13:5), whatever that may mean. (See my *Making Good in the Ministry: A Sketch of John Mark*.)

Paul figures in the life of this young preacher as the candid critic who will not condone his grievous blunder at

Perga, when he refused to go on with the mission and went back to Jerusalem (Acts 13:13). He refused to have Mark go with them in the second tour, even though the refusal led to a breach with Barnabas (Acts 15:36-41).

At first Paul seems to appear in an unfavorable light in this refusal to give Mark a second chance. But the time came when Paul saw that Mark had made good. Then he rejoiced in his success and in the end found Mark useful to him for ministering (2 Tim. 4:11), possibly while a prisoner in Rome the first time (Col. 4:10), when he may even have read Mark's Gospel. At any rate, Paul wished Timothy to bring Mark with him to be with Paul in the last days of his life on earth.

Some young ministers cannot stand criticism, however just and needful. Time vindicated the wisdom of Paul's stand about Mark. It brought Mark face to face with his crisis, and he responded to the wise guidance of Barnabas and came to be Peter's interpreter. His Gospel reveals the marks of his life with Peter (see my *Studies in Mark's Gospel*), and shows that Mark had in him the making of a man that was worth while.

It is not saying too much that Paul did Mark a good turn when he was unwilling to gloss over his conduct at Perga, and Mark learned the lesson as many a young minister who has made a mistake and has come back. Peter could cheer Mark by his own experience.

Certainly Mark's final success gladdened Paul's heart. Nothing brightens a teacher's heart more than to see a young man learn from his mistakes to correct them, and to make them stepping-stones to service and to greatness of character.

His Brightest Jewel

Titus was Paul's own discovery and one of the jewels found in the first campaign, if not in Antioch before.

He was a pure Greek, but we do not know the place of his abode. There is some likelihood that he was a brother of Luke (2 Cor. 8:16; 12:18), and for this reason he is not mentioned by name in the Acts, as Luke himself is not.

Paul apparently had him with him before the Jerusalem conference, for he took him along and his presence gave great offence to the Judaizers there. Paul refused to allow Titus to be circumcised at the demand of the Judaizers for the sake of harmony (Gal. 2:3). If Paul surrendered about Titus, it was useless to pass resolutions of freedom for the other Gentiles. Titus summed up the whole issue.

Titus himself proved to be a man of great ability, resourcefulness and courage, and fully justified the fight for his spiritual freedom made by Paul.

At the height of the troubles in Corinth, Paul sent Titus, who brought the majority of the church to Paul's view of things. As a result Paul called Titus "my partner and my fellow-worker" (2 Cor. 8:23).

Titus "comforted" Paul greatly about Corinth (2 Cor. 7:6), and he sent him back to finish the collection and the work of readjustment.

Titus was a strong staff of support for Paul in his old age. He left him in Crete "to set in order the things that were wanting" there (Titus 1:5), and then wrote him a brief epistle full of nuggets of wisdom for the preacher.

The advice given to Titus applies to the problems of the preacher today. The only solvent for social ills is the Gospel of Christ, and the preacher plays a great part in all social reconstruction.

Paul was proud of "Titus, my true child after a common faith" (Tit. 1:4). The minister who has spiritual "sons in the gospel" is rich beyond measure.

Titus was with Paul near the end, but was sent to Dalmatia (2 Tim. 4:10). Paul found delight in the prowess of this gifted young preacher.

The Like-Minded Brother

Timothy was apparently one of Paul's converts on the first tour, and was already at work in Lystra when Paul came back on the second tour.

He had a good reputation among the brethren in Lystra and Iconium. Paul had lost Mark. Silas took the place of Barnabas. So Paul picked out Timothy to go forth with him (Acts 16:1-3). He caught Paul's eye and won his heart.

Unfortunately Timothy was half Greek and half Jew, and would continually be provoking controversy as to whether he were Jew or Greek. So as a matter of prudence Paul had him circumcised.

Timothy was with Paul during this second tour and shared Paul's travels and difficulties with courage and loyalty. He was ready to fit into Paul's plans in whatever way Paul desired.

He was left behind with Luke in Philippi, and then reappeared in Berea (Acts 17:14), and probably also in Thessalonica (Phil. 4:15, 16). He went to Athens to see Paul and was sent back to Thessalonica (Acts 17:15; 1 Thess. 3:1, 2).

He later came with Silas to Corinth with news and gifts from Thessalonica and Philippi (Acts 18:5; 2 Cor. 11:9). He was with Paul in Ephesus in the third tour, and was sent by him to Corinth to settle the trouble there, but the Judaizers seem to have overawed him (1 Cor. 4:17; 16:10, 11). So Timothy returned to Ephesus and was sent on to Macedonia (Acts 19:22), while Titus went to Corinth to grapple with the Judaizers.

Timothy was with Paul later in Macedonia (2 Cor. 1:1), and in Corinth and on the journey to Asia (Acts 20:4). He was Paul's chief reliance during the first Roman imprisonment, second only to Luke, and apparently present more constantly than Luke (Phil. 2:19-23).

Timothy stood the test of time, and apparently nothing seemed ever to mar Paul's love for him. He was not always in vigorous health (1 Tim. 5:23), and Paul gave him particular advice about exercise, and health, and diet.

The two epistles Paul wrote to Timothy while he was in charge of the work in Ephesus cover almost every aspect of the young minister's life and work.

He touches on Timothy's pious ancestry and the prophecies made concerning his future usefulness. He must not disappoint these hopes. He must pay attention to reading and the scholarly side of his work. He must exercise leadership in the church work. He must train teachers who will carry on the work with success and power. He must preserve the pure gospel at a time when men had itching ears for heresy. He must be faithful to all classes and not fear to speak plainly to the rich. He must be careful for his own spiritual growth and not fall into any of the snares that the Devil had set for young preachers (money, conceit, flattery, women, idleness).

Paul called Timothy "my true child in the faith" (1 Tim. 1:2), and he wanted him by his side when the end came (2 Tim. 4:11, 21). He apparently came, and got arrested for doing so, for he was afterwards released (Heb. 13:23).

Timothy loved Paul, and proved worthy of his trust. "O Timothy, guard the deposit" (1 Tim. 6:20), which God had put into his care and keeping.

In the epistles to Timothy and Titus Paul proves himself to be the greatest teacher of preachers of all time, after Christ himself. The fiery ardor of 2 Corinthians and Galatians has burned lower, as is natural with age, but the Pauline wisdom is here. The style is more discursive, and circumstantial details concern the great master of principles, but they do not conceal the heart of Paul, the aged preacher, in his deep concern for the progress of his younger

brethren, that this progress may be manifest to all (1 Tim. 4:15).

What a joy it was to Paul to see the prowess of Timothy under the tutelage of the Spirit of God.

Apollos the Eloquent

Apollos cannot be called one of Paul's sons in the gospel, but he touched Paul's life and work in important ways, and drew forth his sincere admiration and love at a time when some expected him to show jealousy and resentment.

Apollos was a brilliant specimen of Alexandrian training in philosophy and general Greek culture, who at first knew Jesus only as the Baptist did, but he was a powerful preacher even with this serious handicap (Acts 18:24-28).

He responded quickly to the tutelage of Priscilla and Aquila and went with letters of commendation to Corinth, where Paul had labored for two years.

The contrast between Apollos and Paul was marked, and soon each had his partisans, though neither desired such a situation. Finally, partisanship went to such a pitch that Apollos left and would not return (1 Cor. 16:12).

Paul discusses the whole unfortunate situation in a masterly passage that is a model for ministers over whom a church has become divided (1 Cor. 1-4).

He exonerates Apollos from any blame, and glories in the great gifts of the brilliant young minister, and shows how each has his gifts from God to whom all the glory belongs.

Paul is sensitive lest the Corinthians may think he is courting their favor, and makes it plain that the minister is the steward of the mysteries of God who alone can give the praise that really matters (1 Cor. 4:1-5). So Paul uses Apollos and himself as a foil to reveal the narrow partisanship of the Corinthians, and to shame them out of it all (1 Cor. 4:6-13).

No man ever rejoiced more in the gifts of other preachers than did Paul. Certain it is that Apollos learned much from Paul, especially if he is the author of the wonderful Epistle to the Hebrews which contains so much that is Pauline in conception, although almost certainly not from the pen of Paul himself. Paul later alludes to Apollos in a way that shows the utmost cordiality, if not the fact that Apollos was one of Paul's messengers to Titus in Crete (Tit. 3:13).

He Shared His Prison

Silas was Paul's chosen companion for the second tour after the breach with Barnabas (Acts 15:40). He was a prophet (15:32), and one of the bearers of the Jerusalem epistle to Ephesus, to the Gentile Christians concerning their freedom from Jewish ceremonialism (15:27). He was loyal to Paul through this tour, shared Paul's imprisonment in Philippi, and was in Thessalonica and Berea with him, and came with Timothy to Paul in Corinth. And then he drops out from Paul's company so far as we know.

The reason is all conjecture. Silas was probably older than Timothy and Titus and nearer Paul's own age. It is probable that he reappears with Peter as his amanuensis in writing the first epistle (1 Pet. 5:12). If so, he is in company with Peter and Mark.

It may be suggested that Paul and Silas had a difference, as was true of Barnabas and Paul. That, of course, is possible, but hardly likely. It is more probable that Paul in the third tour simply preferred younger men who more readily did the subordinate work, and did not really need Silas, who had other work of his own to do.

He Got Him Into Trouble

We may group together a bunch of Paul's helpers and co-workers of whom we catch only glimpses as they pass, snapshots taken in action.

One of these is Trophimus of Asia (Acts 20:4), one of the messengers sent along with Paul to Jerusalem to bear the collection to the poor saints there.

He was the innocent occasion of bringing great misfortune upon Paul. Like Titus, he was a Greek. Some of the Jews of Asia saw Paul walking with Trophimus in Jerusalem (Acts 21:29), and supposed that he had also taken Trophimus with him into the Temple beyond the court of the Gentiles, for they saw Paul there. They raised a hue and cry, and accused Paul of crimes that kept him a prisoner in Caesarea and Rome for five years before freedom came. Hate and a

heated imagination do not require facts, but only an occasion.

But Trophimus was in no way responsible for it all. Much later, Paul left him at Miletus sick (2 Tim. 4:20), and was concerned about him at the end.

Tychicus was another messenger from Asia with Trophimus (Acts 21:4), but it is not certain that he went on to Jerusalem.

However, he was in Rome and was one of the bearers of the Epistle to the Colossians (4:7) and to the Ephesians (6:21).

He was with Paul again in the second Roman imprisonment, and was sent by him to Ephesus on some errand of importance (2 Tim. 4:12).

Aristarchus of Macedonia was arrested in Ephesus for his friendship for Paul (Acts 19:29).

He was one of the Thessalonian messengers with Paul to Jerusalem (Acts 20:4). Later he was Paul's companion with Luke on the voyage to Rome (Acts 27:2), possibly, as Ramsay suggests, enrolling as Paul's slave so as to get on the ship. He was with Paul in Rome when he wrote Philemon (v. 23) and Paul calls him his "fellow-prisoner" (Col. 4:10).

"Silhouettes on the Horizon"

There are others, like Erastus (Acts 19:22; 2 Tim. 4:20), who are more like silhouettes on the horizon. We cannot say that these counted for little, or for nothing, in Paul's life, because of the

bare mention of their names as in the long and honorable list in Romans 16.

And even in that list there are many whose names are not given. They figure only as "the brethren."

History is whimsical in its preservation of names and even of facts. It is certainly likely that Paul had many fellow-workers who wrought as nobly as some of those whose names and deeds are preserved to us. They won Paul's love and that of Paul's Lord, and they have received their due reward.

But it is hard to think of one who ever gathered round him a nobler group of fellow-workers, both men and women, like Priscilla and Aquila, with whom Paul dwelt in Corinth (Acts 18:2), and who risked their very lives for Paul (Rom. 16:4), as did Epaphroditus (Phil. 2:30).

Paul had the keenest interest in people and had no lack of friends who were ready to share with him suffering and even death, like Onesiphorus (2 Tim. 1:16-18).

But there were false friends who left Paul in a pinch, like Demas, who "loved this present world" (2 Tim. 4:10), and Alexander the coppersmith who did him much evil (4:14).

And then there were some like Phygellus and Hermogenes who turned away from Paul, now a prisoner in Rome (2 Tim. 1:15). Paul knew the bitterness of "false brethren" (2 Cor. 11:26), as well as the joy of devotion to the death.

A Solitary Way

By Miss Freja Hitt, Norfolk, Va.

Proverbs 14:10; I Corinthians 2:11

There is a mystery in human hearts;
And though we be encircled by a host
Of those who love us well and are
beloved—

To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our
joy,

And cannot realize our bitterness.
"There is not one who really understands,
Not one who enters into all I feel."
Such is the cry of each of us in turn—
We wander in a solitary way.
No matter what or where our lot may be,
Each heart, mysterious, even to itself,
Must live its inner life in solitude.

Job 7:17; Matthew 10:37

And would you know the reason why
this is?

It is because the Lord desires our love;
In every heart He wishes to be first.
He, therefore, keeps the secret key
Himself

To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So, when we feel this loneliness, it is

The voice of Jesus saying, "Come to me."
And every time we are not understood
It is a call to come again,
For Christ alone can satisfy the soul;
And those who walk with Him from day
to day
Can never have a solitary way.

Isaiah 48:16; Psalm 34:22

And when beneath some heavy cross
you faint,
And say, "I cannot bear this cross alone,"
You say the truth. Christ made it pur-
posely
So heavy that you must return to Him.
The bitter grief which "no one under-
stands"

Conveys a secret message from the King,
Entreating you to come to Him again.
The man of sorrows understands it well;
In all points tempted, He can feel with
you;

You cannot come too often or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul,
And those who walk with him from day
to day
Can never have a solitary way.

Dr. Alexander Whyte as a Preacher

By Rev. Marcus Scott, B. A., D. D., Detroit, Mich.

WHEN God gives a great preacher to a church He gives all other gifts in one.

Second to the gift of His adorable Son to the men and women of His day was the gift of Peter and Paul, to make Him known.

Origen and Chrysostom to the East, and Jerome and Augustine to the West, were as much God's gift to a later age.

The dearth of great preachers after Augustine ushered in the Middle Ages when spiritual darkness overspread the world.

Great preachers like Luther, Calvin and Knox heralded the Reformation, and after another sad lapse of spiritual life, mighty preachers like Whitefield and Wesley awoke England from the sleep of death.

Scotland has for centuries had a succession of great preachers.

When under the blight of Romanism, spiritual death, like a funeral pall, settled over the country, the mighty voice of John Knox proclaimed a free evangel, and a nation was born in a day.

Edinburgh, Scotland's hilly and picturesque capital, more than most cities, has been the home of great preachers.

There were Knox, Melville and Henderson; Bruce, Erskine and Dickson; Chalmers, Candlish and Guthrie, and still more recently, Alexander Whyte of Free St. George's, in some ways the greatest of them all.

When this man of God fell asleep in January last at the ripe age of eighty-four the most unique ministry of which we have ever heard was brought to a close.

I

Rising From the Cobbler's Bench

Alexander Whyte was born in 1837 in Kirriemuir, the "Thrums" of J. M. Barrie.

In his early home he knew grinding poverty, his widowed mother struggling early and late to get food and clothes for him and a younger sister.

He had little or no schooling, but he was a great reader.

He was early apprenticed to the shoe-making trade, at which he worked for several years, saving his pennies, till he had a half-crown with which he bought Ruddiman's Latin grammar, which, inside of a year he committed to memory.

His neighbors loaned him books, and as he was always reading, he became no mean scholar.

By hard work and strict economy he saved three hundred dollars and entered Aberdeen University to take the four years in arts demanded of all young men for the ministry in Scotland.

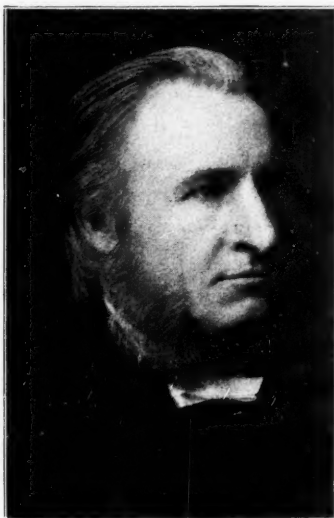
He proved an eager student, and graduated in four years with his M. A. and honors in philosophy.

He then went to Edinburgh for his divinity, and to the New College, the headquarters of the Free Church, supporting himself those four years by acting as missionary assistant to Dr. Moody Stuart of St. Luke's.

On Sabbath forenoons he listened to Dr. Candlish, and on the afternoons to Dr. Moody Stuart, two men who had not their equal in the whole city.

In the New College he became at once a marked man among both professors and students, who said he read every book in the college library, and had to borrow from the booksellers to satisfy his appetite.

After graduating Whyte was called to a church in Glasgow where attracting



Dr. Alexander Whyte

attention as a rising preacher, he soon got a call from St. George's, Edinburgh, to be colleague to Dr. Robert Candlish, the all-round greatest man in that city of schools and colleges. Then began a ministry which stands altogether alone.

During the first few years in St. George's Whyte had Dr. Candlish as counselor and guide and the friendship between the old man and the young man was close and cordial. Candlish was not only minister of St. George's, but principal of the New College, and recognized leader of the Free Church as well.

In 1873 Candlish is lying on his death-bed, and Whyte and Rainy are summoned. The end is near and they kneel, one on each side of the bed.

"Rainy," whispers the dying saint, "You must take the college."

"And Whyte," taking the ring from his finger and feebly putting it on Whyte's left hand, "I leave you the congregation."

II

Early Years in St. George's

The great Head of the church had given that young man great gifts of mind and body, of head and heart, and as far as university and college could do so, every gift had been sedulously cultivated.

He rose from that bedside with the passionate determination that no gift of his would lie idle, but that his chief's dying charge would be as safe in his hands, as prayer and pains and labor and love and self-denial and self-devotion, could render it.

What he made himself, what he made that church, what he became to thousands now scattered all over the world, have long been matters of history. He speedily became the greatest pulpit orator in that city of pulpit orators, and he had no peer in the contemporary pulpit.

The young minister had money now to buy books, and he found time to read them. Sabbath after Sabbath he shared what he found in glowing enthusiasm with enraptured crowds. Young men flocked to his ministry, and by his Sabbath services, Bible classes and week-night lectures he wielded an influence for over forty years more absolute than any other man or agency in the city.

The present writer came under Dr. Whyte's spell in 1879, and for eight years was a regular attendant on his ministry at a time when it had reached the zenith of its power. For five of the eight years he was one of Whyte's examiners in the essay department of the Welfare of Youth Scheme, and got fully to know the man from an inner circle. It may indicate his quality to say, that during all the intervening years he kept the writer in mind, and many a book at Christmas time came to him from his old pastor and friend by way of encouragement.

III

The Preacher on His Throne

It is Sabbath in St. George's and though the service does not begin till eleven o'clock, by a little after ten crowds are converging on the church, a beautiful structure seating some two thousand.

In a large vestibule the strangers are kept till the regular worshippers are seated. Punctually at eleven a bell from the vestry announces that Dr. Whyte has entered the pulpit. The large doors are thrown open and up each broad aisle flock scores of hurrying people. They crowd the platform, they surge down each aisle and form a crowd around each door.

The man in the pulpit attracts all eyes. He is about middle height, and say, forty-five years of age; head large,

brow broad and high, jaws full and square, face slightly flushed.

He rises to give out the psalm and there is a deep hush. He reads the lines in a plaintive cadence, and without organ of any kind the psalm is heartily sung. He reads the chapter and it grips. He rises to pray and the silence is felt.

Dr. Whyte's prayers were marvelous. What confession of sin, what self-abasement before God! He is talking to a God he knows, and talking to Him about us, and we are strangely moved.

Very deliberately the large Bible is opened for the sermon for which the crowd has come. The sermon, manuscript in bluish paper, is laid on the Bible, and with finger on page the preacher begins his message. It lasts for at least three quarters of an hour. The voice rises till it rings and resounds. The flush on the face deepens to a fiery red. The voice gathers in volume, the passion of the speaker grows more intense and he is now incandescent. He straightens himself, throws an arm to the gallery, gives a shout like a commander, — the effect is beyond description. It has to be seen and felt to be realized.

William Ewart Gladstone was in Edinburgh in 1884 conducting a political campaign. One Sabbath Mrs. Gladstone attended St. George's and sat with some six others on a large sofa just behind the pulpit. The crowd that day was at its largest and Dr. Whyte at his best. He gave an eloquent exposition and resume of the life of Jezebel, Israel's Lady Macbeth. Then he stood erect, and lifting his right hand, said, "Now."

The crowd bent forward and listened, for it knew Dr. Whyte's applications. With flashing eye and prophetic voice he shouted: "Now, if Jezebel had been chastened and evangelized, and evangelized and chastened she might have repented. But you have been repeatedly chastened and evangelized, and evangelized and chastened, and yet have not repented. Therefore it shall be more tolerable for Jezebel at the day of judgment than for you."

The next Sabbath Mr. Gladstone and Lord Roseberry attended, when Dr. Whyte preached on "David, a man after God's own heart," and delivered a great prose poem. Mr. Gladstone took voluminous notes.

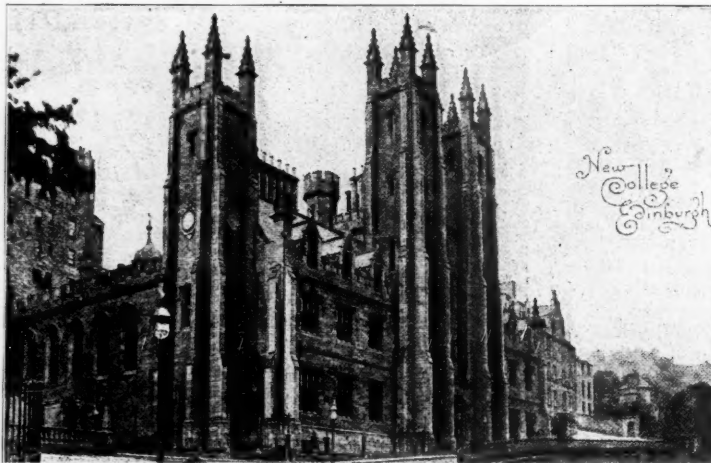
The greatest sermon in some ways we heard, Dr. Whyte preach was when his mother died.

His text was "How wilt thou do in the swelling of Jordan" (Jer. 12:5), and "For Jordan overflows all his banks all the time of harvest" (Josh. 3:15).

The preacher's heart was full, and for over an hour he let himself go. He showed us the rising river among the hills; Jordan tearing down from the snow-capped Hermon, sweeping the cattle from the plains, the ungarnished grain from the fields, the trees from the forest, the dead from their graves, and hurling all, one great sweltering mass, into the Dead Sea.

Type of many a life, brought up at the knees of a praying mother, following the tortuosities of a pleasure seeking life, and ending like the Jordan in a nameless grave. We can still feel the power of that sermon.

We once heard Dr. Whyte address a missionary meeting in the Free Assembly Hall, a hall pronounced by D. L. Moody the finest for speaking ever built.



New College, Edinburgh — Dr. Whyte, Principal

There were three speakers, and as usual Whyte was the last.

"Let me speak," said he, "on simple, first principles, and ask what were your forefathers before the missionary came in the wake of the Roman legions to our far away Osland home? I'll tell you. They were naked savages squatting around the hoary rocks of Edinburgh Castle, or hunting, for a wretched subsistence, the wild beasts around the base of Arthur's hilly seat, or engaged in their bloody battles and drinking each other's blood."

This was said with a vehemence and power to defy description.

IV

Personal Characteristics

On winter Tuesday evenings Dr. Whyte held what he called his prayer meeting. Here he lectured on Bunyan's works, and kindred subjects. The attendance averaged nine hundred, and

included the leaders of Edinburgh religious life. He spoke from notes held in his hand.

A Bible class was held for young men on Sabbath afternoons after the service. The enrolment ran about six hundred. When Dr. Guthrie painted Whyte's famous picture he got his inspiration at the men's class. The style was Socratic, question and answer.

One Sabbath after a sermon on "The Power of an Awakened Conscience," he dropped a little hint as to his mode of pulpit preparation. "Before I put pen to paper on the sermon of this forenoon, I read John Milton's *Areopagitica* over twelve times, till the poet's spirit and love of liberty, and style even, became, in some small modicum, my own."

It was by such laboriousness, and fidelity to the technique of his noble art, that Dr. Whyte attained his style, and became by general consent the first preacher of his day. Though more of a genius than others in the Scottish pulpit, he never trusted his gifts, but displayed an unlimited faculty for taking pains. His vocabulary is a study. He has placed before the modern pulpit a splendid style, grand and strong, simple and pure, and capable of conveying to the audience every change of the orator's feelings.

Of pulpit oratory he was a master. Again and again he would burst all manuscript constraints and rise to heights of genuine eloquence.

His earnestness was contagious and every sermon produced a tremendous impression. His pulpit was his throne and his sway overmastering.

So for forty-five years he adorned that pulpit bequeathed to him by Candlish and lifted it to a position of influence it never before reached. Honor enough for any man.

All through his life, we should add, Dr. Whyte was one of the humblest and gentlest of men. Sir W. R. Nicoll, an intimate friend, says, "His main characteristic was his intense humility."

"What," says Alfred de Vigny, "is a great life? It is a thought conceived in the fervent mind of youth and executed with the solid force of manhood."

Standing on the threshold of his opening ministry, this young preacher conceived a great thought in his mind, and throughout his life, he executed it with all the force of a vigorous and thoroughly consecrated manhood.

Moody Bible Institute Monthly

The Four Judgments

By Rev. John Willan, Sandpoint, Idaho
A Bible Study

TEXT; "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they the Father."—John 5:22, 23.

I

The first judgment occurred when Christ died for our sins, according to the Scriptures.

He was our substitute, bearing our sins in His own body on the tree. He says: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (or judgment); but is passed from death unto life"; and again, "He that believeth in him is not condemned."

So those that receive and believe in Christ with their hearts, shall not come into judgment.

And why should they? If God laid our sins on Jesus, and He died and paid the debt, He certainly will not require the payment again.

The lamb was the substitute for the Hebrew child, spoken of in the twelfth chapter of Exodus. The lamb was killed, its blood sprinkled on the lintel and two side posts; then when the Lord saw the blood He passed over.

So, even Christ, our Passover, was sacrificed for us, and now if anyone puts his trust in His blood, God will pass over him.

Before I found Christ as my Saviour I was very much afraid of death and judgment, but when I took Him at His word, and believed He would save me, peace came to my heart, and all fear of judgment passed away.

II

The second judgment will be the judgment of rewards for Christians.

In 1 Corinthians 3:8 Paul states that every man shall receive his own reward according to his own labor.

When Christ comes the second time, He will have a judgment for Christians only to give them a reward for what they have done. We are saved by grace, but rewarded according to our work.

Paul explained to the Corinthians that he would get his reward for planting the church at Corinth, and Apollos for watering it. God gave the increase; so to Him belonged all the glory.

Salvation is a free gift and only obtained by accepting it. You cannot work for a gift! But after you accept and believe in Christ, which saves you, then the more and better you work for Him, the more reward you will get when He comes, and this also through grace.

Christ's parable of the pounds shows this. Each one was given a pound and told to occupy till he came. The one that

gained ten pounds was given authority over ten cities; the one that gained five, over five, and the one that laid up his pound in a napkin, had no reward.

A very faithful devoted Christian will get a reward, and so on, each according to his faithfulness. Some will not get any reward, but be saved so, as by fire, like many of the Corinthian Christians (1 Cor. 3:15).

It is quality more than quantity that counts in our service for Christ.

Gold, silver and precious stones, are more valuable in case of a fire than, wood, hay and stubble.

The sort of work we do will determine how much reward we will get.

Let nothing be done through strife or vain glory.

Jesus said, if you want a reward you must not let your left hand know what your right hand doeth; and that the woman that cast in two mites cast in more than all the rich men.

He did not say more in proportion, but more; thus, as all the silver and gold is the Lord's, it is not the amount we give, but the self-denial and heart that goes with the gift.

Jesus said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

When a young man is converted in a revival meeting, the evangelist will not get all the reward. The father and mother, Sunday-school teacher, pastor and all others that have touched his life for good will get their full credit, for God posts his books correctly.

What an encouragement it is to do any little thing for Christ, for even a cup of cold water given in the name of a disciple will be rewarded (Math. 10:42).

It is not only what we do on earth that will be rewarded. It says in Revelation 14:13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Paul used to bring many to Christ, and to edify the Christians. He wrote the epistles by the Holy Spirit which are blessing the world today; so his work is going on still. What a very great reward and honor he will have when all the church of God stand before the judgment seat of Christ! He had this in mind all his life. (See Rom. 14:10; 2 Cor. 5:9, 10 and 2 Tim. 4:7, 8.)

Luther, Wesley, Spurgeon, Moody and a host of others, were used by the Lord, to do much for Him while on earth and their works are still following them.

Moral men and outward religionists

do natural works and have their reward in this world, but "except a man be born again, he cannot see the kingdom of God," much less get a reward. We must believe with the heart to be saved, then show it by works.

Reader, how much have you done, and how much are you doing for Christ? We will all see Him face to face soon. Will He say to you, "Well done, thou good and faithful servant; enter thou into the joy of the Lord"?

III

The third judgment will be the judgment of the living nations.

Christ says in Matthew 25:32 that when He comes He will gather all nations before Him. To those on His right hand He will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to those on His left, "Depart ye cursed, into everlasting fire, prepared for the devil and his angels."

There is no mention of the dead, but only the living nations.

Again in Matthew 13:41 He says He will send forth His angels and they shall gather out of His kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

Paul and Peter both say that the Lord Jesus Christ will judge the quick and the dead at His appearing and His kingdom.

Quick means living, and they are judged before the thousand years, and the dead after (2 Tim. 4:1; Acts 10:42).

The great battle of Armageddon which is the final judgment of the living nations, is spoken of in Revelation 16:16 and 17:14, and described in Revelation 19:11-21 also Ezekiel 3:17-21. Then Satan is bound one thousand years and the earth will have peace (Rev. 20:1-10). And after that the resurrection of the unjust and judgment of the dead will take place (Rev. 11:15).

The judgment of the nations is spoken of by the prophets in hundreds of places.

Isaiah 34:2 says, "For the indignation of the Lord is upon all nations and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter."

Jeremiah 25:31-33 says, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

"And the slain of the Lord shall be at that day from one end of the earth even unto

the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

In Joel 3:2 the Lord says, "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Christ told His disciples to be ready for His coming, to be watching, waiting, working; for He will come suddenly sometime, and those who are ready will be caught up to meet the Lord in the air; their bodies changed in a moment from natural to spiritual (1 Thess. 4:16; 1 Cor. 15:51, 52).

One shall be taken and another left. If you are taken, you will not pass through any of the seven years of judgments on the nations, but be crowned with Christ.

IV

The fourth judgment will be the judgment of the dead.

The nations that are left after the awful judgments, will be glad to have the Lord rule over them through the Jews, for it says in Zechariah 8:22, 23, "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

"Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

But toward the close of the millennium, when they get very numerous and strong, their obedience will be only feigned, so Satan, who has been shut up in the bottomless pit will be loosed for a little season to test the nations once more. He deceives them and leads them in rebellion against the Lord, and the Jews at Jerusalem, where they are devoured by fire and the Devil put into the lake of fire forever.

There are two resurrections one thousand years apart.

Christians, when they die go to be with the Lord, but when Jesus comes He brings them with Him and they are given spiritual bodies at the same moment that the living are changed and caught up (1 Thess. 4:13-18).

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Christ a thousand years" (Rev. 20:5, 6).

All Christians have glorified spiritual bodies and reign with Christ in the air over this earth; and the Jews and nations will have natural bodies during the thou-

sand years. The second resurrection is for all who have died unsaved.

Many church members of all denominations are dying unsaved; their religion is only outward and formal. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

"And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pet. 4:17, 18).

The final resurrection for judgment is described in Revelation 20:11-15, when all stand before God and the books are opened and every act of life, every word spoken, every thought, will be brought to light.

The most moral men and women in

the world will have many things against them.

They have neglected and rejected Jesus Christ as their personal Saviour who would have given them eternal life, forgiven and washed away their sins.

But now it is too late and each one's sins are put on him, and they are cast into the lake of fire.

Reader, where will you spend eternity? In the Holy City or the lake of fire? With Christ and His people, or with the Devil and his angels? In everlasting glory and joy or in everlasting punishment?

What a great responsibility it is to live and have to decide these questions! God, Christ, the Holy Spirit, Christians, all want you to be saved.

Small Words of Great Meaning

By Rev. W. J. Erdman, D. D., Germantown, Pa.

I

ON the occasion when the Jews were ready to stone the Lord Jesus, we read in the Authorized Version, that it was "because he not only had broken the sabbath, but said also that God was his Father making himself equal with God" (John 5:17-18).

But the Jews made the same claim, "We have one Father, even God" (John 8:41).

They could not have meant that they were "equal with God."

In the Greek and Revised Version there is a word omitted in the Authorized, the word "own." Jesus was understood to mean that "God was his own Father, making himself equal with God." That word "own" expressed a relationship to God, peculiar, exclusive, unique.

It is the pebble that smites the denial of the deity of Jesus Christ in the forehead.

On a later occasion our Lord said not, "The Father and I are one," but "I and the Father are one," putting Himself first!

And again the Jews would stone Him, and as they said "for blasphemy, and because that thou, being a man, makest thyself God" (John 10:30, 33).

Note how in these days in certain so-called religious and philosophical circles there is a veritable descent from the earlier claim of a divine sonship to that of deity itself. "You are God" said a professed teacher of truth to a disciple.

II

There is another misleading translation of a Greek word in the Authorized Version; the word "sons" for "children."

In John 1:12 it should read "become the children of God"; in 1 John 3:1, 2 "be called the children of God" and "now are we the children of God." The word is literally "offspring" or "born ones," bairns of God.

The word relates as in accord with the writings of the apostle John, to life, birth, nature, kinship; and in the life eternal is the light and love of God.

And likewise the apostle Peter speaks of believers in Christ as "partakers of the divine nature," and of knowing God, even as being one with God (2 Pet. 1:1-11).

III

On turning to the epistles of the apostle Paul, a word, "sons" is beclouded by the rendering of the Authorized Version, "adoption of children" instead of sons (Eph. 1:5).

Other examples might be given, but by all it is made evident that while to the word "children" belongs the idea of nature, kinship and the like, to that of "sons" belongs that of representation and of dignity and especially in relation to their future manifestation at the coming of Christ in royal glory as one with him over all things. They are to be "conformed to the image of God's Son, that he might be the first born among many brethren" (Rom. 8:29).

IV

A final suggestion may be made in regard to the word "first begotten" in a marvelous Scripture in Hebrews 12:22-24.

Among the seven particulars one is "the church of the first-born which are written in heaven."

A hasty reading might conclude the "first born" referred to Christ, but the word is in the plural and refers to "the church of the first born ones," and exalts them to a royal pre-eminent dignity in the family of God.

The saints of old are in the family of God, but may not be in the rank of first born ones.

Israel was and will be the first born of the nations, and the Levites were the

first-born of Israel. All the members of the family partake of a common salvation and "perfection" and life.

And it may be added that in the great prayer of intercession our Lord made on the night of His betrayal, He regarded

His disciples and those who would believe in Him through their testimony, as a special gift to Him from God the Father.

They are the Church, the Body, of which Christ is the Head and conjoint with Him in dignity and sovereignty.

Heaven as Revealed in Us

By John S. Little, Johannesburg, South Africa

A Meditation

READ 2 Kings 6:8-23 and 2 Corinthians 12:1-6.

"He was caught up into paradise and heard unspeakable words which it is not possible for a man to utter."

Of what use to the church was such a dispensation? Surely a man, who by the power of the Lord was caught up into the heavenly world and thence sent back again, should be able to tell us plainly what the veil of death conceals. But when we demand what he has seen, and heard of that felicity to secure which we are expected at any time to make the greatest sacrifice, he has actually nothing to disclose. And this not because he dare not speak of the glorious objects presented to his mind, nor because the blaze of intolerable radiance has obliterated his ideas of them, but simply because, as he says, they are inexpressible by mortal lips to mortal ears. They are like the groanings of the Spirit which cannot be uttered.

The joy awaiting the saints in glory is "unspeakable and full of glory." In this very testimony lies the utility of this peculiar dispensation. Very eager and earnest is the desire of man to penetrate the mystery of the hereafter. Not only has he striven legitimately by every possible effort of reason and imagination to find a chink in its gates through which to obtain a glimpse of it, but he has illegitimately attempted in every age, through necromancy, to force them open.

Now while assuring us of the reality of heaven, the silence which seals the apostle's lips with regard to its contents stamps as futile all presumptuous attempts to penetrate into it. The things of heaven are peculiarly "things of God" and they cannot be discerned by "flesh and blood." They are apprehensible only by faith, and faith is individual spiritual perception of that which is inwardly revealed. The apostle's testimony, therefore, is the very answer to our questionings that we need, for it warns us against all unlawful and useless attempts this side of death, to force open the world beyond it.

But what of communication to us from the other side? If we cannot get even one glimpse of heaven, why do not its happy, joyous citizens return to persuade us of its glorious blessedness? For Christ's sake, they must surely wish to come, and God, one feels, would not object.

Yet even if God did not object and if through gates that are open continually the ransomed did bend over us in "clouds of witnesses," in our present condition they must be invisible and inaudible to us. We lack the organs which could bring us into correspondence with them. Even though we may be possessed of similar faculties, ours are not sufficiently developed to render communication effectual.

Between them and us is fixed a greater gulf than that which separates the prattling infant from the intelligence of the highly cultured man. The man can understand and perfectly sympathize with the child in his little world, but unto his larger world the child cannot even approach. With all his trying the man cannot make the child apprehend his thoughts and cares, for he can find in speech no term to convey them.

Even so, they who have passed beyond us could not impress upon our minds the majestic realities in which they live, not perhaps because they lack the power to convey, but because we in the present stage of existence lack the power to receive them.

In many cases we must admit that the blessedness of heaven is unspeakable, not from defect of faculty to apprehend, but from lack of taste and inclination to appreciate it. The natural man receiveth not the things of God for they are contrary to all that the natural man desires. To the carnal minded man the occupation of Paradise would be drudgery, the unspeakable blessedness of its joys would be torment, and from its pure and holy society he would shrink away.

If we here and now are so severed from one another by our likings and dislikings so that what is happiness to one is misery to another; then we may be sure that as long as we are selfish, sensual and proud, we could never be persuaded to care for the blessedness of a kingdom where humility is dignity and sacrifice is joy, even though an angel offered to lead us into it. Then must not even those who are not walking after the flesh but after the Spirit confess that there is a vast distance between their feeble faith and cold devotion and the love of the Lord Jesus Christ, which made this apostle glory in his infirmities and rejoice in tribulation.

Far removed as he was from our poor service as the mountain peak is above the plains, the blessed joyous ones in Paradise in their larger occupations and

grander sacrifices are removed from us as the stars are above the hills.

When we feel how hard it is for us to do or endure the will of God, or to part with anything for the Lord Jesus Christ's sake, and read of those whose whole delight is doing the whole will of God, and who cast their crowns at the feet of our blessed Redeemer, we get bewildered by suggestions of service utterly beyond our present capacity and desire.

We are strangers to all this blessedness because the affinity which alone can enable us to relish it is as yet undeveloped in us, and "it doth not yet appear what we shall be."

He who knows far more about heaven than all its inhabitants, and who alone exactly understands what we desire and need to know about it, reveals by His Spirit the things which eye cannot see and ear cannot hear.

If we devote the life to the Lord Jesus Christ who has redeemed us by His own precious blood, we will not only find that we are thus projected heavenward, but that in communion with Him, heaven is revealing itself by coming into our hearts even now.

We will then no longer ask that the blessed return to inform us as to what they enjoy, for the Holy Spirit will Himself prove a more thoroughly informing power.

The blessed ones could only convey to us in words, or signs, information about which there would always be room for question, or for doubt. But the eternal Spirit indwelling us gives experience that means infallible conviction.

We are sure of the felicity of the life to come, not because we have been told of it by the saints or by an angel, but because we are enjoying it in foretaste. Man may not utter it, but God may, words could not express it, but the Holy Spirit reveals it to every soul that in the Lord Jesus Christ waits for the revelation of the will of God.

My Father, in the almighty name of Jesus help me ever to show forth Thy loving kindness day by day, and to win others for thy glory for the extension of thy kingdom for the praise of thy most holy name.

POSTSCRIPT TO "IF"

By D. S. McAlpine, with Apologies to Rudyard Kipling

My lad let not these stirring "Ifs" persuade you

To try life's task alone on arm of youth. Our gracious God is ever near to aid you, To guard alway, and guide you by His truth.

Our strength from Him alone is always given,

His strength perfected in our weakness too.

So cease from self, and trust for life and heaven

On what He did, not on what you can do.

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

BIBLE CONFERENCES

The Wonderful Word

The Bible conference movement of our day is the greatest Christian asset we have. There was a time when we had a conference or two in all the land once in a year, but now practically every city of any size in the country has its many conferences each year. It is just in its beginning. Greater things are yet ahead. Everything else has failed—ecclesiasticism, education, organization, all have had their day. Now let us all get the Bible to the people and it will take care of itself. We do not even need to argue about its veracity; let us wield the Sword and it will prove its own vitality and infallibility.

WONDERFUL

Bible League Quarterly

The love of the wonderful is deeply implanted in man. And this for an obvious reason. God's name is "Wonderful," and He delights in great exhibitions of His power and sufficiency. He has given man a taste for beholding these exhibitions, that there may be this additional bond of union with Him. Man's taste for the wonderful appears in literature found among all people, and constituting in the case of the majority the most interesting portion of their reading. The Bible is pre-eminently a Book of wonders, and the day will come when God will fill the world with wonders in attestation of its truth.

WANTED: A REVIVAL

Business Chronicle

Spiritually bankrupt, and financially insolvent: that about expresses the condition of the world after its emotional debauch. Drunk on the wine of economic fallacies, the new day, that was to usher in the glad era of no work wherein all men are brothers, brings but a headache.

What a sick world needs just now is an old-fashioned religious revival, a little more regard for the sacredness of contract, and then a lot of self-denial and intelligent expenditure of both time and money. Kick out the sociological quacks, read the Sermon on the Mount, and go back to work. All will yet be well—for those who survive.

THREE VITAL THINGS

The New Era

To bring men to Christ, to build men up in Christ, to serve men with Christ,

these constitute the unchanging and the complete mission of the church.

Bringing men to Christ is evangelism. To bring men in all of their need to Christ, who can supply it all, is the primary task of the church. To build men up in Christ is education. There is no education worth having that does not build men up in Christ. To serve men with Christ, is ministry. It covers the whole range of the activity of the church.

So far as the program of a denomination or of an individual congregation is builded around these three things, which in turn are all centered in Christ and circumferenced in men, it will stand every test.

CAUTION

The Christian

Dr. Hastings, in commenting upon the latest inaugural lecture in connection with Dean Ireland's professorship of exegesis at Oxford, speaks of the remarkable swing round that is taking place with regard to certain aspects of the New Testament criticism. The new Professor, Mr. Cuthbert H. Turner, has a great reputation for learning. He follows Dr. Sanday. But he does not commit himself to certain positions which a short time ago were said to be unassailable. Mr. Turner returns to the position of the scholars of yesterday, and accepts the earlier dates for certain books of the New Testament, as well as the traditional authors and destinations. The pastoral epistles, which so many declare, "could not" have been written by St. Paul are now recognized as his. And so with other things. This *volte face* should help to give pause to those rash spirits which greedily accept every new theory as "unassailable."

USELESS PRAYING

The Evangelical Christian

There is a time and place when prayer is an insult to Almighty God. To attempt to pray over the top of a heart full of bitterness, and a life that has been unbrotherly and unkind, is folly.

God has told us to stop praying under these circumstances and to cleanse our hands and our hearts first.

Then there is a danger with some excellent people of measuring prayer by its volume and length.

We do not forget that our Lord has said that "men ought always to pray," and that the Apostle enjoined us to "pray without ceasing," and that we were to watch therein with all perseverance.

But we know, too, that our Lord warned us against "vain repetitions," and expecting to be "heard for our much speaking." The wise man enjoined us,

when we entered the house of God, to "let our words be few."

If we spent more time in preparation for prayer, we should not need to spend so much time in prayer.

When the heart is right it can abide in fellowship with God, and abiding communion implies "praying always."

THE MINISTRY

The Christian Evangel

There is a great dearth of ministers such as was never before known in the history of the church. The need is appalling. What are we doing to meet the need? What have we been doing to meet the approaching need? The church has not had the vision. If more had had the vision and foresight of some, every church would at the present time be supplied with a pastor. The ministering brethren are not as anxious about this situation as they should be. There is too much anxiety and concern for making money, accumulating fortunes, etc., but not enough for the spiritual needs of the church. We ought to get in dead earnest once, and ask God to give us such a burden for those shepherdless congregations that we cannot eat, sleep or work, until that need is supplied. If God saw that we were dead in earnest concerning this matter, praying night and day, the need would soon be supplied.

OBVIOUS TRUTHS

The Watchman-Examiner

In his farewell speech at a dinner tendered him just before leaving London, John W. Davis, our retiring ambassador to Great Britain, laid down the following principles as "obvious truths": "That militarism is a danger and not a safeguard; that there are no gains to match the losses in modern warfare; that a sick neighbor may be quite as dangerous as a wicked one; that neither nations nor men can live in air-tight compartments; that men cannot live without eating nor eat without working; that men work best when working to help themselves; that communism always has been, and always will be, an ignoble fraud; that one cannot spend what he has not got." These things are certainly "obvious" to anybody who has mind enough to think; but the trouble is that many things that are "obvious" are not allowed to play any practical part in life, and nations and individuals are likely to go right on with their programs which ignore the above principles, in spite of the fact that they are perfectly willing to assent to their truth.

WHAT THINK YE OF CHRIST?

The United Presbyterian

The Christ in whom Christians believe is not a creation of Paul. He is the Son of God who became man in the person of Jesus of Nazareth, and of his sonship there is abundant proof in His words, His works, His character, His acknowledgment by the Father, His resurrection from the dead. He went to the cross,

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not because of political conditions, not because the Jews were too cunning or mighty to be avoided. Avenues of escape there were, but He closed them all that He might manifest the love of God for sinners and provide for them an escape from the curse of sin. He has never asked anyone to accept Him only as a pattern man or as a great teacher, as some intelligent Jews now seem willing to do. Long before Paul preached his first sermon Jesus Himself demanded that men should accept Him as the Son of God, the only Saviour and Lord of men. Not to accept Him as such is to reject Him. "I am the way, the truth, and the life; no one cometh unto the Father, but by me." The most important question in the world today is still, "What think ye of Christ?"

SENSING THE SITUATION

The Presbyterian

We live in a time which is cataclysmic—not only in the physical, political, social, commercial world, but also in the church of God. A brief review of the succession of events in recent months impresses this. The dash, plunge and collapse of the Interchurch has well nigh shattered the confidence of the church. It has brought forth intense criticism, expressed and unexpected. The loss of confidence as indicated is not confined to the wild Interchurch alone: it extends to the agencies of the church, whom they regard as having a part in fostering it, and doing nothing bold to resist it. They even question the courts of the church which assented to it, instead of defending the church against it. * * *

Now opens up the whole question of the fundamental doctrine of the church, both at home and in the mission fields. The emerging of this question was sudden, unexpected and providential. In form, nature and methods it is the most important issue for a century. It can be settled only by loyalty and definite testimony. No camouflage, no hush, no compromise can pass it over. It must be met and frankly and solidly settled.

THE DAILY PRESS AND ETHICS

Northwestern Christian Advocate

There is a large moral responsibility resting upon the daily press, more weighty than many city papers are willing to admit; and until the press of the land appreciate that their function is ethical as well as reportorial, and that in case of conflict it is primarily ethical, there will be no appreciable improvement in the sad state to which certain outstanding dailies have descended. The very presence of an editorial page and the ever-increasing readiness of many dailies to devote no inconsiderable portion of that page to moral and, not infrequently, religious subjects, is an acknowledgment of a moral function.

We could indulge in examples fresh

in the public mind where the press, not satisfied with the report of mere fact, not even content with suppressing such unnecessary facts as may needlessly damage character, have indulged in sensational detail and filled column after column with minute description of crime and vice, leading its readers into a miasmatic and deadening atmosphere. It is to be granted that the chief function of the newspaper is reportorial, but never when the report conflicts with moral ends; and that conflict is speedily reached in the case of crime and scandal—far too soon for many papers.

The best testimony in behalf of what we are trying to say is offered by the great mass of moral and Christian people who are ever-increasingly entering protest against the purveying of crime and sensation and the magnifying of sex scandal. This protest is sufficiently pronounced to afford the daily press pause, particularly those papers that give themselves to such matters. There must come to the daily press with ever-increasing force an appreciation of their responsibility as moral leaders in the field of public service.

Messages From A Traveler

By Florence A. Wilson, Clinton, Ia.

See wild billows with their ponderous hands,
Hammer the cliff where gleaming light-house stands,
Telling of harbor and mariner's home,
To weary travelers who hither come
O'er the wide, wide sea with its purple rim;
There sky bends down, brooding mysteries dim,
That herald a Maker's majesty.

Watch Niagara's wall of waters pour,
Thrilled oft by might of the thunderous roar;
Mark well that rainbows rise on either shore,
God's promise guard to flood the world no more;
While rock and spray and rapid river sing,
Cloudy mist pillars, soft as seraph's wing,
Are guiding to Maker's majesty.

Ride on Dakota's undulating plain
Mile after mile, waving billowy grain,
Or dull sage brush in desert Bad Lands drear;
When earth lies low, but heaven draws near
In glory flashes; through darkening night,
As we hasten on, stars' radiant light
Declares of the Maker's majesty.

S. O. S. CALL FROM THE NEAR EAST RELIEF

The total number of orphans now (May 7) at Alexandropol is 18,000, probably the largest assemblage of orphan children that the world has ever known. It also reports:

"Supplies, Alexandropol, allow half rations April 3-30. After May 1, nothing."

We had a small steamer, the "Quequen" on the Black Sea, en route to Batoum, and earnestly hoped that it would reach there in time. We received a cable that when the "Quequen" reached the deserted harbor of Batoum, they found a telegram from Alexandropol (200 miles in the interior), reading:

"No foodstuffs at any price. Four days more and we are finished. . . . Immediate transport saved lives of eighteen thousand orphans and seven Americans, Alexandropol, where food arrived the same day that last of half rations was exhausted."

Another cable reports 5,000 orphans at Harpoot and others on conditions in Constantinople, Syria, Cilicia and Anatolia.

Tread western forests' silent halls of shade,
Each vista's temple arch an altar glade;
One falling leaf a startling clatter makes,
E'en thine own heartbeat, pulsing, silence breaks;
Depths of solitude, meditation there,
Thoughts of worship bringing, praise and prayer,
Communion with Maker's majesty.

Ascend yon Rocky Mountain height serene,
Forget thyself, thy race, all thou hast seen,
And humbly kneel on Inspiration Point;
Wisdom and Truth shall there thine ears anoint,
To hear a voice from far off peaks unknown,
Held by force gigantic, thy puny own
Shall falter their Maker's majesty.

Choose now the country, wheresoe'er, for home;
On foot, in car, or biplane vaulting dome,
See wonders man hath wrought on land or sea;
All he can create or expects to be,
Of hand or brain, soul's highest thought sublime,
From creation day to the end of time,
But whisper His Maker's majesty.

Young People's Society Topics

John C. Page

JUNE 5

Thy Kingdom Come in the World Matthew 6:7-15

In this, the last of six lessons on the subject of the coming kingdom, some things need to be repeated and remembered.

First, the kingdom is where the King is. Those in whose hearts Christ reigns are the subjects of His spiritual kingdom. Having been delivered from the attitude of unbelief and rejection, their chief duty now is to see that His kingship is unrestricted in their hearts.

Secondly, the extension of this spiritual kingdom now depends on the number of conversions to God. Social uplift is a by-product of the gospel; it is not the gospel. Turning over a new leaf is not the same as receiving the new life. Response to appeals to do better and to live on a higher plane must not be mistaken for conversion to God. Respectability is not righteousness, neither is religious profession always synonymous with regeneration.

Thirdly, the full establishment of the kingdom in this world awaits the return of the King to this world. These things are fundamental to an intelligent consideration of our present subject in the light of Scripture.

It will be well in this closing study of such a topic, to read the Scripture as found in Luke 19:11-15. The parable here recorded represents our Lord as "a certain nobleman" going to "a far country." According to the words of verse 12 He went to receive for Himself a kingdom and to return. At the time of His departure, about which we read in Acts 1:11, an explicit promise was given concerning this return. His servants were qualified and commissioned to do business for Him, during His absence. The word of command was, "occupy till I come."

While He was absent He received the kingdom. It was given to Him not by man, but by God. (See Daniel 7:13, 14.) His return was followed by judgment and righteousness or in other words, the permanent establishment of His kingdom.

JUNE 12

Out and Out for Christ 1 Corinthians 2:1-5

Before we can be really "out and out for Christ" He must be "all in all" to us. The purpose of the apostle as expressed in our Scripture lesson, "to know nothing but Christ and Him crucified," was not a mere impulse or sudden determination; it was the result of a mature experience. There is a knowledge of Christ and Him crucified that satisfies the soul, that separates from the world

and that so delivers from the dominion of sin that one cries out in the words of Galatians 6:14, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." This is the excellent knowledge of Christ Jesus the Lord, to which the same apostle refers in Philippians 3:8 and in comparison with which he was able to count all other things as refuse.

What this excellent knowledge consists of may be seen by the study of such Scriptures as Romans 6:3, 4; 2 Corinthians 5:17; Galatians 2:20 and Ephesians 2:10.

It is that knowledge of Christ and Him crucified that brings not only peace of heart and conscience because of sins forgiven, but a sense of power and possibility because of spiritual union with Christ in death and resurrection, by which, deliverance from the old life and separation unto the new, becomes real and experimentally secure.

With this excellent knowledge of Christ the soul sees infinite meaning in the second verse of our Scripture lesson, which expresses the determination, "to know nothing but Christ and Him crucified." Those who have entered into His secret know that the words, "Christ and Him crucified" designate a sphere so large that salvation, service and glory are all comprehended by it.

The wisdom of man is a poor, puny thing in spiritual affairs. The faith that stands in human wisdom is likely to be unhinged and shaken by other human wisdom, but the faith which stands in the power of God, the faith that takes hold of Christ and Him crucified, can never be overcome. Indeed, it is this faith which overcomes the world with all its glitter and subtle temptation.

The bane of things in church life today is the double-mindedness, the half-heartedness, refined worldliness and vague religiousness which is condemned both by God and man. It is this type of life to which our Lord refers in Revelation 3:16, and which He describes in the word "lukewarm." This condition is nauseating to Him. The one effective antidote is to be whole-hearted—"out and out for Christ," always. (See 2 Chronicles 16:9.)

JUNE 19

Lessons from the Sun and Light Psalms 74:12-17

The distance between the topic and the Scripture given as a basis for it will be apparent to all who compare the two.

The first eleven verses of this psalm contain a complaint mingled with prayer. The complaint is made because of existing conditions of national desolation, but the complaint comes from a believing

heart, from one who has known something of God's power in the past and who is assured that the necessary help will again come to relieve the present adverse conditions. In the soul of the writer it was night, but the assurance was there, that God would arise for the help of His people as surely as the sun would shine and the light appear on the morrow. This is always the expectation of faith, even amid the darkness of present unpromising conditions, and this is based on the past experiences of God's faithfulness together with His word of promise.

In the verses of our lesson, 12-17, there is a note of confidence and triumph. The remembrance of God's power seems to inspire the confidence of the writer, and he boldly declares the acts of the Lord in the generations past: "Thou brakest the heads of the dragons," "Thou didst divide the sea," "Thou didst cleave the fountain and the flood;" the day is thine, the night is thine, the light, the sun, the changing seasons all are thine.

As the sun and light impart warmth and energy to the material world, so does God impart spiritual warmth and energy to the trusting soul. As the sun and light purify without becoming defiled, so does God the Holy Spirit purify lives in which He dwells. As the sun and light reveal obstacles and dangers along the way, so does the light of God's presence point out the perils of our pilgrimage in order that we may avoid or overcome them. As the sun and light surround us day by day, so is God round about His people.

There are many who live in the moonlight instead of the sunlight; that is to say they walk by human reason rather than by faith in God and His salvation.

Some good Scriptures bearing upon this topic will be found in Psalm 27:1; 84:11; Isaiah 60:19; John 8:12; 2 Corinthians 4:6.

JUNE 26

Men and Women Whose Lives Should Inspire Us

Hebrews 11:32-40; 12:1, 2

The Epistle to the Hebrews is referred to by the writer as a "word of exhortation" (13:22). It contains many appeals to Christian loyalty and perseverance. The expression "let us" is of frequent occurrence: "let us come boldly to the throne of grace," "let us draw near," "let us hold fast," "let us consider one another." Then again in our lesson we have the words, "Let us lay aside every weight," "let us run with patience the race that is set before us."

Exhortation and appeal, in order of win, must be based on and buttressed by argument and example. The basic fact in this epistle is the priesthood of our Lord Jesus Christ, who is here revealed as our representative in heaven: "touched with the feeling of our infirmities" and "able to save to the uttermost, all that come unto God by him." On this fact so clearly revealed in this

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epistle, the exhortations and appeals are based. Then they are supported by the examples of godly men and women such as we find in this chapter, who overcame all adverse conditions and opposing forces. These are the "lives that inspire."

The power by which they overcame was that of faith. This is asserted with such plainness and persistence that no reader can possibly mistake its place and power in victorious living. Faith is the working principle of the Christian life. It marks not only the commencement of that life, but also its continuance and consummation.

Dr. Moffatt's translation of the opening words of this chapter gives a good definition of faith, "Faith means that we are confident of what we hope for, convinced of what we do not see. It was for this that the men of old won their record."

The men and women whose acts are recorded in this chapter are an inspiration to us today, not because they are examples of greatness, but because they are examples of faith and its achievements. Let us consider their career and copy their faith.

DEAN HOWELL CONVERTED

Some years ago the prominent Welsh clergyman, Dean Howell of St. David's, who more than any one was the human instrument in bringing about the Welsh revival of 1904, wrote these words to another Welsh minister:

"May I say that it is very slowly and even reluctantly that I have become convert to premillennarian views. Time was when I strongly opposed and preached against them, in the earlier years of my ministry; but a closer study of the subject, and what appeared to me the concurrent teaching of the New Testament Scriptures, and of church history, forced me into a different attitude. I became convinced that it supplies the key to the interpretation of large portions of the New Testament, to the history of the present dispensation, and to the existing conditions, both of the church and the world. I am as strongly opposed as ever to the charlatanism of not a few would-be interpreters of prophecy, who have done the subject infinite harm, and who have associated it in the public mind with so much that is fanciful, sensational, and empirical. But I am not the less convinced that it is the teaching of the New Testament, and that in its practical effects it is calculated to uplift and spiritualize religion, and to give vividness and reality to Christian faith.

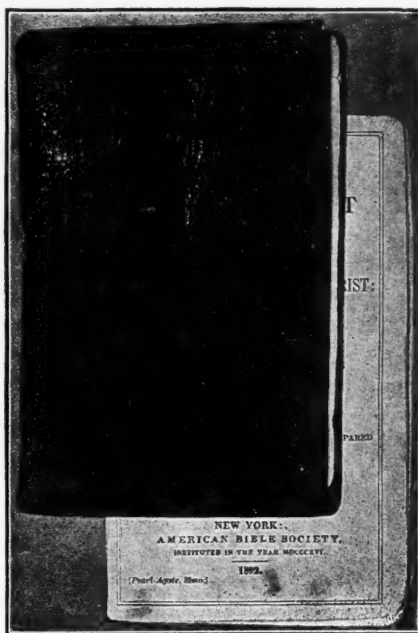
LUTHER AT THE DIET OF WORMS

Lutherans, who outnumber all other evangelical denominations of Christians, will celebrate the appearance of Martin Luther at the Diet of Worms, April 17. At four o'clock on that day Christians are invited to read the Scriptures, medi-

tate and pray for purity and unity, effectiveness in all good work, and the advancement of true Christian liberty, brotherhood and universal good will. The program for the celebration will include, besides special gatherings in churches and halls by congregations, women's organizations, young people's societies and men's brotherhoods, features such as Sunday-school exercises, music of the reformation period and street pageants.

History informs us that as Luther was approaching the City of Worms, to which he was summoned by the emperor of Germany, he was warned not to go forward, for he would lose his life. He answered, "If there were as many devils in Worms, as there are tiles on the house-tops, I would go."

When standing before the council, among other things he made this famous statement, "Here I stand; I can do no other. God help me!"



The New Testament which led to the conversion of Dr. Syngman Rhee, Korean Patriot. This "great missionary" went where man could not go and did what man could not do. The story of this Testament may be had on application.

their hands. Nearly all the enquirers in Moslem lands have first been led to Christ by means of a book or tract. If I had a million dollars to give to missions I would give five hundred thousand to Bible Societies."

Bible Societies have always been counted as one of the chief agencies for the evangelization of the world. Their work always supplements, often precedes, the work of the missionaries themselves, and their co-operation is essential to the most effective missionary service. The Bible "without note or comment" is the greatest missionary of all.

The American Bible Society will spend \$1,222,367 in 1921 to keep this great missionary at work in all parts of the world. Of this amount only one-third will be received from the sale of Bibles; less than one-tenth from endowment funds; the balance, nearly \$700,000, must come from Christian men and women who believe in the ministry of the Word.

SPECIAL OFFER

For one dollar we will send

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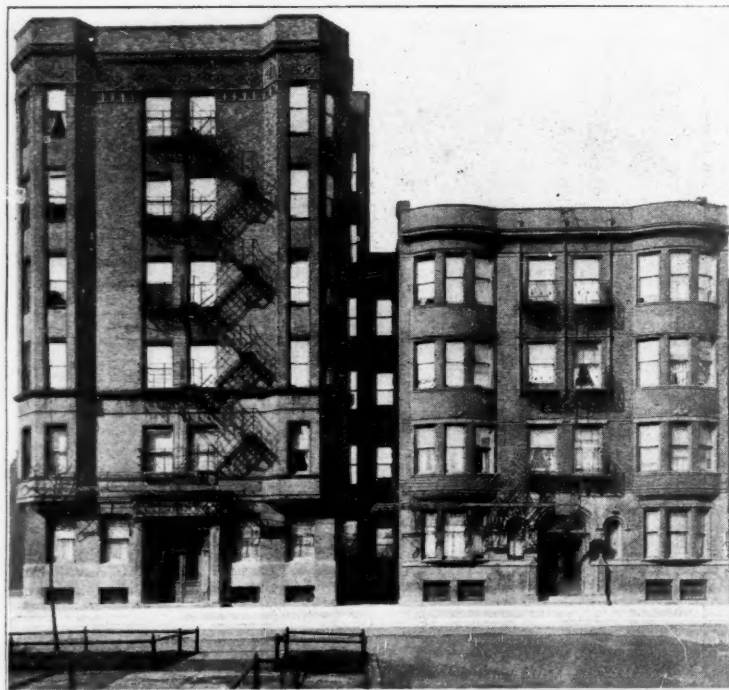
Address.....

JUNE, 1921

443

Inquire of R. M. Honeyman, Montrose, Pennsylvania, as to railroads, boarding rates, etc., for the Ministerial Institute.

Moody Bible Institute Building



**LA SALLE STREET DORMITORY BUILDINGS
AT LOCUST**

THE two dormitory buildings above, and the one to the right, now owned by the Institute, are located at North LaSalle and Locust streets. The corner building, first on the left, Nos. 900-902 North LaSalle Street, when equipped, will accommodate ninety-six students; the second, 904-906 North LaSalle Street, seventy-eight students; and the third, situated around the corner, 148-150 West Locust Street, forty-two students. Total student capacity 216.

During the winter term 144 students were quartered in outside furnished rooms at considerable extra expense, and at a great disadvantage through being separated from the family life of the Institute.

Note the student group at right numbering 148, all of them volunteers for foreign missions. It is to provide dormitory facilities for students such as these that the Institute is now asking for the funds required to furnish these buildings.

IT IS planned to equip first the north building, then the west building, 148-150 Locust Street. The cost will be as follows:

1. North Building.....
2. West Building.....
3. Corner Building.....

For the different sections of the north building:

- First floor.....
- Second, third, and fourth floors, corner building.....
- One wing (1st floor with reception room).....
- One wing (1st floor).....
- One wing (2d, 3d, 4th floors).....
- Reception room.....
- Double room.....
- Single room.....

The west building is being rented by the Institute as the funds necessary for its equipment are raised.

- First floor.....\$1,05.98
- Second and third floors.....1,45.98
- Fourth floor.....1,85.98

Tenants' leases on the corner building are being secured. It is hoped the building may be furnished by the Institute.

- One floor.....\$1,76.24
- South wing.....1,18.12
- North wing.....98.12



INSTITUTE STUDENT VOLUNTEERS

Buildings Waiting Equipment

to first the north building, Nos. 904-906 North LaSalle Street; second, 148-150 Locust Street, and last the corner building. The

	Cost to Equip	Student Capacity
ing.....	\$ 9,368.15	78
ing.....	4,483.95	42
ing.....	10,912.50	96
	\$24,764.60	216

tions of the north building the cost will be as follows:

.....	\$2,552.03
nd fourth floors, each.....	2,272.04
oor with reception room).....	1,536.02
oor).....	1,016.02
d, 4th floors).....	1,136.02
.....	700.00
.....	180.00
.....	120.00

ing rented by the month. Possession will be secured as soon as its equipment are in hand. The cost by floors:

\$1,05.98	Double room.....	\$ 180.00
1,445.98	Single room.....	120.00
1,285.98		

the corner building have been renewed until November 1, when they may be furnished for dormitory use. Cost:

\$1,776.24	Reception room.....	\$ 700.00
1,018.12	Double room.....	180.00
958.12	Single room.....	120.00



LOCUST STREET DORMITORY BUILDING



STUDENT VOLUNTEER BAND OF 1920

THE large number of prospective students now making inquiry with a view to entering the Institute at the beginning of the fall term indicates an increased enrolment, which doubtless will require the full capacity of these three buildings, in addition to that of the present Institute dormitories.

Would you be interested to equip a building, or a portion of a building, or a room, as a memorial to some one you love and desire to honor?

Will you help provide a home for these students?

We should be glad if, in responding, you will kindly use the subscription blank below.

Date

To The Moody Bible Institute,
153F Institute Place,
Chicago, Illinois.

(remittance)
Herewith (pledge) \$ as my contribu-

tion toward the equipment of (specify what portion)

for dormitory use of Moody Bible Institute students.

To be equipped as a memorial to

Name

Address

City and State

Date payable

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

LONGEVITY DURING THE MILLENNIUM

G. E. P., Brockton, Mass.

Question: Is there Scripture proof of sin and death during the millennium?

Answer: While life will be wonderfully prolonged for the righteous, sinners are to be punished by death (Isa. 65:20). Yet even a sinner will be considered a child when a century old.

THE FIRMAMENT

B. J., Berea, Ky.

Questions: 1. Is the firmament solid? (Gen. 1:67.)

2. Who are the "sons of God" mentioned in Genesis 6:2?

Answers: 1. The word used by Moses should be translated *expanse* rather than *firmament*, and does not suggest solidity.

2. One view is that they were the men of the godly line of Seth, who in the days of Enoch "began to be called by the name of Jehovah" (4:26). Another view is that the sons of God were fallen angels. See book by Rev. James M. Gray, D. D., on *Spiritism and the Fallen Angels*.

WORLD-WIDE PREACHING OF THE GOSPEL

F. W. H., Sioux City, Ia.

Questions: 1. Must the gospel be preached in all the world before Christ comes for His Church? (Matt. 24:14.)

2. Has the gospel ever been preached throughout the regions covered by the Roman Empire?

Answers: 1. Matthew does not state that the gospel is to be preached in all the world before Christ comes for His Church, but before He returns to the earth in judgment.

2. The gospel was early preached throughout the Roman empire (Col. 1:23).

DESTRUCTION OF JERUSALEM

B. J., St. Joseph, Mich.

Questions: 1. Does Matthew 24:15-20 refer to the destruction of Jerusalem in A. D. 70?

2. When and for whom is the time of trouble? (Dan. 12:1; Matt. 24:21.)

3. Does not the time mentioned in Rev. 20:2, 5 synchronize?

Answers: 1. The destruction of Jerusalem in A. D. 70 was predicted in Luke 21:20-24, and was followed by the world-wide dispersion of the Jews. That referred to in Matthew 24 is still future, as indicated by the context.

2. The time of trouble mentioned in Daniel 12:1 is the same as the unparalleled tribulation of Matthew 24:21. It is not for Christians, however, but for

Daniel's people, the Jews, and is followed immediately by the appearing of Christ in judgment (Matt. 24:29-30).

3. Yes.

WHERE IS SATAN?

E. R., Gladwin, Mich.

Question: Has Satan yet been cast out of heaven? (Rev. 12:10; Luke 10:18, John 12:31.)

Answer: We are not to understand that Satan is in heaven where Christ is, but that he is in the "heavenly places" and is the "prince of the powers of the air." There he has access to God as the "accuser" of the brethren (Rev. 12:10). We are safe from his attacks so far as our salvation is concerned (Rom. 8:30-35), but this fact does not prevent his false accusations, nor his attempting to destroy us. Satan is yet to be cast out of heaven and down to the earth (Rev. 12:7-9). We regard the statements in Luke 10:18 and John 12:31 as anticipatory rather than actual.

HEALING OF THE BODY

J. S., Bowling Green, Mo.

Questions: 1. Would the Lord have us employ physicians, or depend upon Him alone?

2. Does Matthew 8:16,17 teach that sickness is included in the atonement?

3. Is the injunction of James 5:16-18 binding to-day?

Answers: 1. All healing is of God. The utmost any physician can do is to assist a divinely made body which automatically rebuilds itself so long as the machinery is not defective. In some cases God, even today, heals directly without the use of means or human instrumentality. He could do so always, but in His wisdom and in our frailty there is a ministry in suffering. By waiting upon Him He will reveal His will in the matter. No general rule can be made for all.

2. Matthew 8:16,17 has no reference to the atonement. In casting out evil spirits and healing the sick Jesus was doing only what it had been prophesied by Isaiah that the Messiah should do when He came.

3. We see no reason why these injunctions are not still in force, but they do not necessarily forbid the use of means.

DRAWING DISTINCTIONS

G. M. C., Jackson Center, Pa.

The paper upon prophecy by Rev. D. D. Tinker shows the usual lack of distinction of terms held by followers of his school of interpretation. He fails to distinguish between the kingdom of God and the kingdom of heaven. He takes no cognizance of the present, or mystery,

form of the kingdom now in the world and the external, visible form of the kingdom that is to be established when Christ returns. He makes no distinction between Christ's coming for His Church, and Christ's returning in glory with His Church, to execute judgment, which occurs not at the "end of the world" as our brother thinks, but at the end of this age. He misinterprets Luke 17:20,21, and when he says, "Christ has already come in his kingdom," he falls into the old-time error of affirming that "the resurrection is already past" (2 Tim. 2:18), for that event precedes the coming of the kingdom of Christ. Nor does he think clearly when he says "Christ has already come in his kingdom," and in the same paragraph states that His kingdom is not a worldly kingdom. If not, in this world, where is it? What Christ really said was "but now is my kingdom not from hence" (John 18:36). This was Christ's own explanation of "My kingdom is not of this world." Why did Dr. Tinker omit it? The time is coming when Christ's kingdom will be "of this world." God's kingdom is now here and men may be born into it. This will give them the right to participate in the glorious association with Christ, when he reigns in glory over all the earth after He comes and establishes His kingdom.

BRIEF MENTION

F. J. W., Devils Lake, Mich.

Your question was answered in the May issue. See C. E. S., Chicago, Ill.

E. M., Sheridan, Ill.

For information concerning Freemasonry you might apply to the National Christian Association, 850 W. Madison St., Chicago, Ill.

E. R. H., Yazoo City, Miss.

For literature on "Prayer" and "Prayer Bands" we would refer you to the Great Commission Prayer League, 808 North LaSalle Street, Chicago, Ill.

M. J. S., Nashville, Ill.

1 Corinthians 15:39 is one of the most puzzling verses in the Bible and many different explanations have been given. See *Bible Problems Explained*, by Rev. James M. Gray, D. D.

R. H., Burns, Kan.

Revelation 22:18, 19 is a fearful warning against adding to, or subtracting from, the Apocalypse in particular, but in our judgment it also has a general reference to the Bible as a whole.

F. F., Harlan, Ky.

We do not see how the "new birth" can be accomplished except through the Word of truth. Although John 3:5 does not in any sense refer to the Word, yet it is implied. "The words that I speak unto you are spirit and life" (John 6:63).

Moody Bible Institute Monthly

A. G. E., Iron River, Mich.

We have not seen the *National Labor Tribune*, which you say is devoted to the interests of the Bosworth Evangelistic Party and divine healing, but we are informed that these brethren are of the *Christian Alliance*.

M. M. M., Santa Cruz, Calif.

The "heaven" of Matthew 16:6 is explained to be false "doctrine" (v. 12). In Luke 12:1 heaven is said to be *hypocritical*. False doctrine may be held sincerely, but in the case of the Pharisees they were sinning against their light.

A. F. G., Lancaster, Pa.

The quotation, "Exalting man delays the golden age," would seem to be true, although we think of no Bible texts to prove it. But God's purposes for man in some mysterious way depend upon man's obedience or disobedience, in the carrying out of His will.

A. E. B., Austin, Minn.

Card-playing and dancing are evils to which attention should be called, but it would seem unwise to devote several prayer meetings to their consideration. Waiting upon God for His Spirit to purify and sanctify worldly lives might be a more profitable use of the time.

G. G., Mt. Pleasant, Ia.

For a statement concerning evolution we would refer you to *Bible Problems Explained*, by Rev. James M. Gray, D. D., page 123, to a pamphlet entitled, *What About Evolution?* by Rev. W. H. Griffith Thomas, D. D., and to a book entitled *The Other Side of Evolution*, by Rev. Alexander Patterson, D. D.

G. L. S., Chicago, Ill.

1. There seems to be no reason to doubt that the bodies of the saints who arose from their graves and appeared in Jerusalem (Matt. 27:52-53) were their resurrection bodies in which they ascended to heaven with Christ.

2. Evidently the saints of Ephesus (Eph. 4:21) "heard" Christ and were "taught by him" through the Spirit-filled representatives of Christ.

S. J. G., Valliant, Okla.

The just, or righteous, are judged for purposes of reward, the unjust, or unrighteous, for condemnation. The soul can suffer when separated from the physical body, as well as when united with it. At the second resurrection (Rev. 20) the final doom of the wicked is executed. For the nature of the resurrection bodies of believers see 1 Corinthians 15.

W. R., Rensselaer, Ind.

1. Whatever is wrong between you and another it is best always to take the initiative to make matters right.

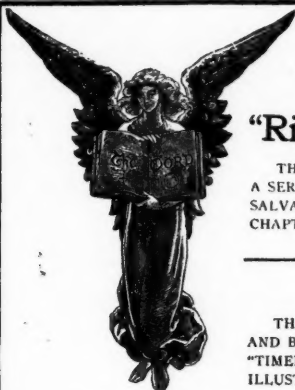
2. Certain kinds of Christian work can

be done without special training, but to do one's largest and best work, special training is advisable.

3. Yes, we should look to Christ to give us our work, but in general He already has indicated it in His instructions to His disciples.

4. Evangelistic work is largely that of soul-saving, while the work of the Salvation Army includes many forms of social welfare work.

5. Certain students who wish to work their way are accepted by the Moody Bible Institute, Chicago, Ill.



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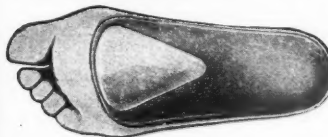
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JUNE, 1921

Write R. M. Honeyman, Montrose, Pennsylvania, for details of Ministerial Institute, July 18-28.

International Sunday-school Lessons

P. B. Fitzwater

June 12

Making the World Christian Isaiah 11:1-10; Acts 1:6-9

Golden Text:—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

If by "Making the World Christian" the Lesson Committee means the conversion of the world in this dispensation by the preaching of the gospel, they are in error, leading the people into false hopes. In many places we are told that in this age the preaching of the gospel message would be rejected, and the age would end in awful apostasy followed by judgment upon the nations. The main text chosen for our study pictures the glorious coming age when Christ shall reign over the whole earth. Before this will take place Christ shall come in person and destroy the works of the Devil, bind him and cast him into the pit (Rev. 19:11-21; 2 Thess. 2:3-10).

I. The Reign of Messiah the King (Isa. 11:1-12).

1. Messiah's Lineage (v. 1). It was to be of David's line—royal stock. A rod was to come out of Jesse, which indicates that the royal house was in a depressed state. Though the state was low, it would rise through Messiah to greater glory than ever was attained in the balmy days of Israel's history.

2. Messiah's Qualification (v. 2). The Holy Spirit shall rest upon Him in His sevenfold completeness. The King for which the world longs and needs must have wisdom and power superhuman.

(1) The Spirit of the Lord, that is, a divine person proceeding from the Father and Son. (2) Spirit of wisdom, giving insight into all things human and divine. (3) Spirit of understanding, that is, the ability to choose that which is highest and best. (4) Spirit of counsel, that is, the ability to make plans. (5) Spirit of might, that is, the ability to execute His plans. Both these are essential to right rule. (6) Spirit of knowledge, that is, the ability to perceive the will of God in all things. (7) The fear of the Lord, that is, reverential and obedient fear. This shows that the anointing of the Holy Spirit leads up to a model of piety. Christ's life on earth proved this to perfection.

3. The Character of Messiah (vv. 3-5).

(1) Quick to understand goodness (v. 3). Because of this discernment, the right will have recognition and the pretender to right shall be recognized and exposed. (2) He shall not judge after external appearances (v. 3). (3) Shall not decide upon hearsay (v. 3). Each case shall be decided upon the basis of absolute and perfect knowledge. (4) He shall defend and avenge the poor and meek of all the earth (v. 4). The helpless and the suffering shall come into their own. The meek

shall inherit the earth when Messiah reigns (Matt. 5:5). (5) Shall smite the earth (v. 4). Those whom He smites are the ungodly inhabitants who are then in federation against Christ. The head of this federation is the Antichrist (2 Thess. 2:8). When Christ comes to establish His kingdom He shall pronounce judgment upon the Antichrist and execute the sentence. (6) He shall have a zeal for justice and truth (v. 5). Because of His divine equipment His reign shall not only have these characteristics, but shall bring in universal and eternal righteousness.

4. Universal Peace (vv. 6-9). This is a picture of the glorious golden age of which poets have sung, and for which the wise men of all ages have longed and looked. This picture gives us a vision of Paradise regained. There will then be peace not only between men, but between animals. This peace and harmony is shown in that in the change suggested each animal is coupled with its natural prey. (1) The wolf shall dwell with the lamb (v. 6). "Dwell" suggests intimacy, as if the lamb should receive the wolf into its home. The only place and circumstance at present in which the wolf and lamb dwell together is when the lamb is inside of the wolf. (2) The leopard shall lie down with the kid (v. 6). (3) The calf, young lion and fatling shall be together (v. 6). They are so gentle and peaceable that a little child can lead them. (4) The cow and the bear shall feed together (v. 7). (5) The lion shall eat straw (v. 7), no longer preying upon other animals, eating flesh. (6) The sucking child shall play on the hole of the asp (v. 8).

This blessed condition shall prevail over the whole earth (v. 9); for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

5. All Nations Shall Gather unto Him (vv. 10, 12). The glorious reign of Christ shall attract the Gentile nations. This is the purpose of the kingdom, attracting the nations of the earth to Jesus Christ that they might be saved.

II. The Supreme Obligation of Believers in this Age (Acts 1:6-9).

While we are not responsible for bringing in the kingdom, we are under solemn obligation to witness of the salvation which is graciously provided for all who will believe on Christ.

1. The Disciples' Question (v. 6). They were perplexed as to the time of the kingdom's establishment. They were right in the expectation of the kingdom, but were still in darkness as to the real purpose of God in calling the church.

2. Christ's Answer (vv. 7, 8). He turned their attention from the desire to know times and seasons, which belong to God, to their supreme duty. They were

to be witnesses of Christ to the uttermost parts of the earth, beginning at Jerusalem. This they were to do in the power of the Holy Ghost. The kingdom shall be established in God's own time, but the disciples' supreme business is to preach the gospel of the grace of God to every creature.

June 19

Making the Social Order Christian Luke 4:16-21; Matthew 25:34-40

Golden Text:—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matthew 25:40.

The texts selected by the Lesson Committee do not give us the subject "Making the Social Order Christian," for they have no bearing upon the question. Why two texts so widely separated in meaning should be selected to go together under the subject named is incomprehensible. The teacher should therefore ignore the subject chosen and endeavor to bring out the meaning of the texts.

I. Jesus in the Synagogue at Nazareth (Luke 4:16-21).

1. His custom was to go to the house of God (v. 16). He now had come back to the town of His boyhood days and entered the place of worship as was His custom while growing up as a lad. The time to acquire the habit of church-going is while young.

2. Jesus Reading from the Scriptures (vv. 17-19). He opened the book to the sixty-first chapter of Isaiah and read the Scripture passage which set forth His entire mission. In this passage we find the divine character of that mission and His special endowment for it.

(1) Character of His mission (vv. 18, 19). (a) Preach the gospel to the poor. The glory of the gospel is that it comes to the help of those most in need. The gospel puts a premium upon what man is, not upon what he possesses. Character is before property. It puts dignity upon labor. Indeed, it puts a ladder at the feet of a man and enables him to climb as high as his ability will permit him. (b) Heal the broken-hearted. How many are the broken-hearted! How welcome should the gospel message be to such! The gospel of Christ really heals. (c) Preach deliverance to the captives. Those who are in captivity to sin and Satan. Christ can and will deliver (John 8:34-36). (d) Recovering of sight to the blind. Christ not only can open the physical eyes, but the eyes of the spirit as well. Only those in Christ have an understanding of the real situation in life. (e) Set at liberty them that are bruised. Satan has been most mercilessly bruising men, but the mighty One has come who can set them free. How blessed the gospel! (f) Preach the acceptable year of the Lord. This was the Year of Jubilee which looked forward to the glorious millennial age (Lev. 25:8-13, 50-54).

(2) His endowment (v. 18). The Holy Spirit came upon Christ for the express

Moody Bible Institute Monthly

purpose of fitting Him for His divine mission. Because of this endowment He cannot fail in His glorious work. It should be noted that Christ stopped His quotation from the prophet at a comma. This shows how exactly the Scriptures are inspired. That which follows, "the day of vengeance of our God," refers to the awful judgment which shall follow the Year of Jubilee because the gospel of God's grace has been rejected.

(3) His testimony (vv. 20, 21). Having completed the reading, He declared that the Scripture had fulfillment then and there in Himself. This was a critical hour for the people. May it be just as critical for the members of every class where this lesson is studied! May there not be rejection like that which followed His testimony at Nazareth!

II. The Judgment of the Nations (Matt. 25:34-40).

The biblical unit here is verses 31-46. One cannot intelligently teach the verses selected without their setting; so it would be better to take a survey of the whole.

This judgment should be carefully distinguished from what is popularly called the "general judgment." The Bible speaks of different judgments, differing in respect to the subjects, the place, the time, and the results. Note the following particulars:

1. The Judge (v. 31). The Son of man in glory.

2. The Time (v. 31). It is when the Lord shall come in His glory accompanied by His glorious angels. This will take place after He has gathered the Church unto Himself.

3. The Place (v. 31). It will be on the throne of His glory. This throne will be most surely in the land of Israel. Joel 3 and Zechariah 14:1-5, make it to be in, or near, Jerusalem, and no true exegesis can make it anything else (Luke 1:31-33). Just as there was a literal Saviour born, so there shall be a literal throne and a literal place.

4. The People Judged (vv. 32-45). These people will be the living nations upon the earth after the Church has been translated (1 Thess. 4:16, 17). These nations are the ones to whom the gospel of the kingdom shall be preached just prior to the coming of the Lord (Matt. 24:14). The preachers of this gospel will be Jews (Rev. 7; Rom. 11). These are the Lord's brethren in the flesh as they move among the nations of the world with the startling message of the news of the Lord's approaching kingdom. Some nations will gladly receive the message and most kindly receive the kingdom messengers, giving them clothing, food, shelter, etc.; others will reject them, thrusting them into prison. Here the former will visit these messengers of the King and provide for their wants. At this time the Judge will separate the nations, placing the sheep on the right and the goats on the left. The "sheep" are those who have given proper treatment to Christ's brethren; the "goats" are those who maltreated and rejected

His brethren. If these three classes, the "sheep," "goats," and the "brethren" be kept distinct, all confusion will be avoided. Christ and His people are so closely identified that He accepts treatment of His own as treatment of himself.

5. The Issue of the Judgment (v. 46; cf. 34-41).

The sheep enter upon the inheritance of a prepared kingdom (v. 34). The goats go into an everlasting fire prepared for the Devil and his angels. Their destiny is fixed (v. 46).

June 26

Review: The Social Task of the Church

Golden Text:—"He shall dwell with them, and they shall be his people."—Revelation 21:3.

Revelation 21:1-14 is the passage of Scripture selected for devotional reading. Instead of attempting to review the lessons of the quarter it would be of great interest and profit to enter into a detailed study of this Scripture. The following outline may be helpful: I. The New Heaven and the New Earth (vv. 1, 2); II. The New People (vv. 3-8); III. The New Jerusalem (vv. 9-14).

Another way would be to assign the Golden Texts to different members of the class, asking them to give the part of the particular lesson which illustrates the teaching of the text.

Still another way would be to summarize the different Scripture passages giving the leading lessons of each. The following is given as a suggestion:

I. The believer's supreme obligation is to present himself as a living sacrifice to God. The grand reason for so doing is that he has received the mercies of God. The one so yielded will love his fellow believer sincerely.

II. The believer's body is God's property—the temple of the Holy Ghost; therefore we are under solemn obligation to use it for His glory.

III. Since God the Father and Jesus Christ work, it is incumbent upon all to work, and the man who will not work should not eat.

IV. God hates the greed that moves men to dishonest methods in order to get rich.

V. True education will lead one to Christ. The only book which tells about Him is the Bible. No one can call himself educated who is ignorant of the Bible.

VI. God rested when His work of creation was done. On this basis He has established the law of labor and rest. The obligation to cease from labor is that one may remember God.

VII. The church is an organism as is the human body. In order that there may be real helpful co-operation there must be membership in that body.

VIII. Jesus should be welcomed as a guest into every home. He is an example of an obedient son in the home.

IX. The most important question is not, "Who is my neighbor?" but, "To whom can I be a neighbor?" Being a neighbor is seeing those who need help and rendering such help in loving sympathy.

X. The Christian is a citizen as well as a church member. Intelligent Christians will show proper loyalty to the state.

XI. When Christ shall reign as King there shall be peace all over the world. The supreme business of the believer in this dispensation is to preach the gospel to all the world as a witness.

XII. Jesus came and preached the gospel to the poor, but shall come again to judge the world and reign as King.

Since the whole of man's duty is summed up by Christ in duty to God and duty to man (Matt. 22:36-40), it would be profitable to go through the quarter's lessons and set down the teaching under

I. Duties to God.

II. Duties to Man.

July 3

The Early Life of Saul

Acts 21:39; Deuteronomy 6:4-9; cf. 2 Timothy 3:14, 15

Golden Text:—"Today if ye will hear his voice, harden not your hearts."—Hebrews 3:7, 8.

We are now entering upon a six months study of the life and teachings of one of the greatest men who ever lived. Let us study him as an example of what one, who is in God in Christ and is wholly yielded to Him, can do.

I. Saul's Birth (Acts 21:39).

His parents belonged to the tribe of Benjamin, and were "Hebrews of the Hebrews," that is, Jews who have not become contaminated in their ancestry through intermarriage with the Gentiles (Phil. 3:5).

1. Date. It is impossible to determine the exact year of his birth, but the probability is that it was practically the same as that of Jesus. He was a "young man" when Stephen was stoned (Acts 7:58). "Young man" may mean any age from twenty to thirty. About 60 A.D. in the Roman prison he calls himself "Paul the aged" (Philem. 9). This distinction would hardly be appropriate for a man under sixty; but having gone

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through so many hardships he would have prematurely aged.

2. Place (v. 39). Tarsus, the capital of the province of Cilicia. Tarsus was a gateway between the east and west, therefore a great commercial center. Representative business men came here from all parts of the world. It was a self-governing city which made citizenship therein honorable. Besides, it was one of the three great educational centers of the Roman Empire. God's providence ordered that the apostle to the Gentiles should be born in a city where he would encounter men of every class and nation, making him broad in his sympathy and tolerant in his dealings with others. The man who was to preach the universal gospel was given a world vision.

II. Saul's Home Training (Deut. 6:4-9; cf. 2 Tim. 3:14, 15).

He was brought up in a pious home. He was circumcised the eighth day and imbued with the stern principles of the sect of the Pharisees (Phil. 3:5). In the passage cited above is given the responsibility of a Jew in the training of his children.

1. Central Truths to be Taught (vv. 4, 5). (1) Unity of God. "The Lord our God is one Lord." This was a testimony against the polytheism existing among the Gentiles of that day. He is God alone, therefore to worship another is sin. The word translated "God" is plural in form, giving room for the doctrine of the Trinity, Father, Son, and Holy Spirit. The great need of the world is a recognition of the fundamental doctrine of the unity and trinity of the Godhead. There can be no established order until God is given His rightful place; neither can there be any moral health. (2) Man's supreme obligation (v. 5). God should be loved with all the heart, soul, and might, because He is God alone, and supreme. This being the first and great commandment, we know what is man's supreme duty. The one who is truly wise will make God first in business, pleasure, education, and in everything in his life.

2. How These Truths are to be Kept Alive (vv. 6-9). The place for God's Word is in the heart. In order that it may be in the heart (1) "Teach it diligently to thy children" (v. 7). The most important part of a child's education is that given in the home in the Word of God. How sadly this is neglected today! (2) Talk of them in the home (v. 7). How blessed is that home where God's Word is the topic of conversation. (3) Talk of them when retiring for the night (v. 7). The last thing upon which the mind should rest before going to sleep should be God and His truth. (5) Talk of them when rising in the morning (v. 7). How fitting that God should speak to us the first thing when we awake! (6) Bind them upon thine hand (v. 8). This was literally done by the Jews even to the wearing of them in little boxes between their eyes. (7) Write them upon the

posts of the houses and on the gates (v. 9).

Doubtless Timothy's home training was similar to Saul's (2 Tim. 3:14, 15). From a child Timothy was taught the Holy Scriptures (2 Tim. 1:5). This was done in the home by his mother. The Sunday-school can never take the place of home teaching. His mother had the good sense to fill his mind with the Word of God before it became pre-occupied with other things. The reason this is so important is because the Scriptures are God-breathed and able to make one wise. The wisdom obtained from the Scriptures leads to Christ the only Saviour; therefore, those who know the Scriptures come to know Christ.

III. Saul's Education (Acts 22:3).

1. In College at Jerusalem. It is most likely that Saul never attended the university at Tarsus, for it is not likely that his father would have consented for his son to attend a heathen school. A Jewish child became a child of the law at the age of thirteen. Most likely at this age he went to Jerusalem to enter upon his course of study. Here he sat at the feet of Gamaliel, one of the most eminent teachers that ever blessed Israel. He seems to have been a man of good character as well as of mental and spiritual gifts. The course of study here was restricted to the Holy Scriptures. Doubtless much of the Scriptures was committed to memory and studied in connection with the comments of wise men who had gone before. In this school Saul was prepared for his great work of Christian theologian.

2. A Trade at Tarsus. Perhaps after finishing his college course at Jerusalem he returned to Tarsus and learned a trade. One rabbi said "He that teacheth not his son a trade doeth the same as if he had taught him to steal." The trade he learned was tent-making. This came in very good in his later life, enabling him to support himself while preaching the gospel.

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Missionary Department

E. J. Pace

MR. FLACKS WRITES FROM CHINA

"Hebron Mission,
"Koon Shan, Sai Ch'iu,
"So. China (via Canton).

EDITORS, MOODY BIBLE INSTITUTE MONTHLY:

"For the benefit of friends of the MOODY BIBLE INSTITUTE MONTHLY waiting to hear concerning the way of the Lord with me on this journey in the Orient, I desire to give an account as far as time and space will permit. Summing up the outstanding incidents, I would express them in two words, 'Darkness' and 'Light.'"

"I am not thinking about darkness or light in the material but in the spiritual atmosphere.

I

DARKNESS

"Dense darkness in the midst of light was my experience with men and women blessed with political liberty, material abundance, mental culture, and above all, the glorious gospel.

Steamship Experiences

"This came to my notice at the very start. There were two ladies, missionaries, among our small passenger list. We had a season of fellowship in the Lord on Christmas day, and after prayer for opportunity to make Christ known among our fellow-passengers, the older of the two obtained permission for the use of the music saloon on the Lord's day.

"We had a good attendance, and after the meeting, by request, we decided on daily Bible study at 10 a. m. in the dining-room. It was in that sphere of light around the Word of God that the darkness was first discovered.

"Among those present was a young couple from Boston University on their way to Peking, where Mr. * * * was to have a chair in the University. Their going was arranged for by their denomination, and they were considered missionaries.

"I shall quote a few questions which Mrs. * * * propounded in the Bible classes without entering into the discussions that followed:

"'Why does the church insist on the belief in a 'personal God' when the 'god of nature' is so much more logical and reasonable to accept by scholars?'"

"'Why insist that Jesus was a "supernatural" man, instead of seeing in Him the "ideal" man which science could readily accept?'"

"'Why did God create the Devil and why does He not remove him?'"

"'Why is it necessary to have some one die for your sins? Why not educate man that he would not sin any more?'"

"Mr. * * * requested that we take up the question of creation, which we did the following morning. As a 'scien-

tific' man, he put his questions in a challenging manner, such as:

"'The period of time required for God to create the cosmos as we have it?'"

"'The manner in which God created it?'"

"'The development of the imperfect creature as it came from the hand of God (if there be such a being and He be accredited with creation) until the fine specimen of animal that we now have came forth?'"

"But the height of wisdom was manifested in the question, 'Where did Cain get his wife?' After getting him to state that he had read the Bible through carefully many times, making sure that Adam had but two sons and no daughters, he blushed when later he was introduced to the Misses Adam in the presence of the company.

"Another case of darkness was found in a highly cultured lady and her daughter, studious people and ready conversationalists. They considered themselves Christians of the highest type, thinking right and doing good, but could not tolerate the idea of God giving up His Son to be crucified, nor for Him to be angry with 'innocent' man, who had no choice in his make up. They were on their way to India to study the "Eastern Religion-Theosophy" which appealed to them as superior to Christianity.

What Was Heard at Honolulu

"The darkness aboard ship was dense, but deepened as we went on.

"We landed at Honolulu on New Year's eve, at 8:30, and found our way to the mission hall, where a Watch Night Service was in progress, and an address was being given by Professor G. A. Johnston Ross, of the Union Theological Seminary, of New York.

"Speaking of the Bible, he said: 'God speaks to men today as truly as He did to Isaiah, Jeremiah, and others of yore. * * * Yea, He speaks more frequently and more fully to developed, cultured, and prepared men, who are more capable of comprehending the mind of God than the raw material He had in them.'"

"Touching on the 'social gospel,' which he termed the 'gospel for this generation,' he declared, 'This is a movement of the Holy Ghost.'"

"'Of course,' he added, 'we should not quarrel with those who insist on the individual gospel, for there are still a number who hold to it that for the present must be reckoned with. And we must not blame them altogether, for the church has neglected the teaching of the people which alone can enlighten them. And beside that, there is something in the Bible which an unscholarly man may construe as an individualistic gospel, at least Paul says something to that effect.'"

"Speaking on the message of the church,

he said, 'The church must proclaim to the world that we are all children of God and therefore all men are brothers. As to the church in the United States, he said, 'It is fast decaying.' But he held out a hope for it through the channel of 'modern thought and scholarship which will eradicate its enemies and deadly pests.'

"The enemies and pests are Christian Science, Mormonism, and premillennialism. 'These,' he said, 'must not be permitted to exist any longer, the purging of them must be done by the scholars of our day.'

"Can darkness become more dense? Can scholars reach higher folly than to associate these things together? Can Satan become bolder, and can he find more ready tools than such scholars? Surely, 'The world by wisdom knew not God.'

II

LIGHT

"Other dark incidents might be related, but I have found light where no light was expected, here in dark China.

"China is indeed dark. It is dark politically, for there is practically no government in China; lawlessness abounds.

"It is in darkness materially. It is pitiful to see children, less than four years old, with burdens on their backs. From mere babes to the oldest, every one carries a load.

"It is in mental darkness. There are no public schools here, excepting a few small institutions in the large cities, inaccessible, and for the rich only. Aside from the missionary schools, China has no schools.

"But the densest darkness is in China's soul. The superstitions and idolatries seen on every hand make sick the hearts of those who have the light of life.

"But in spite of it all, I am happy to report the light of the gospel radiating from Calvary's cross, which penetrates the darkest hearts here in China as well as in the homeland.

"I found this light shining in Tokyo. I found it brighter in Shanghai, through the lives and testimonies of God's messengers. At Shanghai, I found Mr. and Mrs. Strother, former Moody Bible Institute students, who are doing unique and vital work among the young people of China as representatives of the Christian Endeavor Society. I found Dr. and Mrs. Woodbridge, Presbyterian missionaries, whose daughter is soon to graduate from the Institute, holding up the light. I found the China Inland Mission and the Christian and Missionary Alliance as lights shining in darkness. I met a number of former Moody Bible Institute people, happy in the Lord, and in His work.

The "Old Guard" Faithful

"At Canton I found the South China Boat Mission a bright spot. Ten years ago there were 84,000 river boats of every description registered in the office

JUNE, 1921

of the Harbor Commissioner, with a population of about 350,000, very few of whom ever get ashore in all their life time. Three mission boats of this mission shed light upon these darkened souls.

"I am happy to say that I found nearly all the 'old guard' of the missionaries in Canton, Presbyterian and Baptist especially, standing true to the Lord and His Word. However, the faithful are deploring that some of the new missionaries have brought with them the so-called modernism which questions, if it does not absolutely deny the fundamentals of our faith, and who indulge in worldly things to the detriment of the gospel and the welfare of the people. The Lord has given me effectual doors for the gospel among the missionaries and the natives, and souls have been saved and the saints refreshed.

"Coming finally to my destination, Koon Shan, thirty-five miles southwest from Canton, where headquarters of the Hebron Mission are located, we found practically the entire congregation waiting at the river.

"The Christians kept holiday that day, and the next, and on the evening of the second day a gathering for praise and prayer was called, and it was a soul-lifting scene. The gist of the addresses was given me by the missionary, and I was moved to tears as I thought of the grace of God which was found so rich in these precious souls. Prayer was made for the Lord to keep me from disease and dangers, and for the anointing with the Spirit for the work the Father sent me to do in China.

Happy Scenes and Busy Days

"The next morning, the Lord's Day, a series of meetings, lasting ten days, was begun. Bible classes for the Christians every morning, visitation afternoons, and gospel meetings every night. The Lord gave me joy in ministering the holy things, and has richly blessed in saving sinners and edifying the saints.

"One morning, Mr. and Mrs. Winter, who are itinerating as fellow-helpers in the gospel, Miss Hitchcock, the young lady in charge of eight stations, and I, took a walk.

"Passing through several villages, we were followed by crowds of children and men and women as well, to see the strange creatures. In one village the children were annoying, and we decided to cross the river and return via the opposite dyke.

"On the other side over a hundred men and women and a host of children followed us to the other gate of the city. Just outside was a temple. The men begged us to go into the temple and tell them about Yeso and the "Fuk-Yam" gospel. The invitation was accepted. The temple being too small to accommodate the crowd, Miss Hitchcock preached outside to the multitude so long as we could stay, for we had a noon meeting at Wa-Ha. One can have crowds to preach to anywhere, from morning until night.

"The following week we went to a town of about fifty or sixty thousand where forty-three men and one woman took an open stand for the Lord, which is very significant in China. A report came since we left that these gather regularly for Bible study.

"Last week I spent in a number of Presbyterian missions at Canton, and at the Baptist high school, where I spoke to about five hundred young women, many accepting the Lord and many more, Christian young people, deciding to give their lives to the service of the Lord.

"Mr. and Mrs. Winter and I returned to Koon Shan yesterday, and we are starting this noon for two out-stations for the next two weeks.

"The work of evangelism here is like that of apostolic days. One need not build on another man's foundation, and it is wonderful to be watching the people

grow in grace as the evangelist re-visits the churches from time to time.

"I must close and pack my bag for the journey. My request is, 'Brethren, pray for us.'"

THE WORLD CALLS FOR BIBLES

The largest budget in over a hundred years was announced January 24, by general secretary Frank H. Mann for the American Bible Society. It amounts to \$1,222,367, and is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years.

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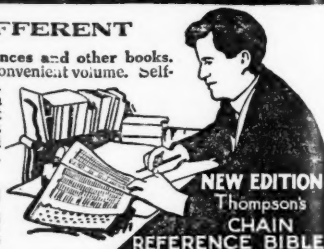
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THE DEVIL'S FOUR SERVANTS

The Devil has a great many servants. They are busy and in all places. Some are so vile-looking that one instantly turns away from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive at times the very elect. Among the latter class are to be found the Devil's four chief servants. Here are their names:

1. "There's No Danger."
2. "Only This Once."
3. "Everybody Does It."
4. "By and By."

All four are cheats and liars. They mean to cheat you out of heaven, and they will do it, if you listen to them.

—Missles.

NATIONAL BLESSEDNESS

TEXT:—"Blessed is the nation whose God is the Lord."—Psalm 33:12.

There has been only one nation, of which it can be properly said, "The Lord is the God of that nation." The Israelites, to whom God gave Canaan as a place of residence, were that nation. In the text the Psalmist, in making this great statement, was appealing to the patriotism of his fellow-citizens.

The principles that applied to the blessedness of Israel may apply to any nation, and it would be wise for Americans to have those principles in mind, as the anniversary of their national independence is approaching.

1. There is first the blessedness of *perfect protection*. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:18). The man with God on his side is said to be a majority, and the same principle may apply to a nation. Such a nation cannot be destroyed, and the best illustration of this is Israel itself; although all kinds of attempts to extinguish it have been made for many centuries, yet it is alive and vigorous, although without a capital or country.

2. The second blessedness is that such a nation will have the *wisest possible leading*. As long as Israel recognized God as its King it prospered.

3. The third blessedness is that the citizens of such a nation will have the *greatest possible individual, family and community happiness*. The land will be flowing with milk and honey.

4. The fourth blessedness is that such a nation will have *perpetuity*. All nations that forget God shall be turned into hell. The blotting out of a nation is an easy proposition for God. Witness the German Empire, and especially the empires of Austria and Russia. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15).

J. H. R.

THE SINNER SEEKING SALVATION

Matthew 8:1-4

1. Sinner (v. 2).
"Leper."
2. Saviour (v. 2).
"Lord."
3. Salvation (v. 3).
"Cleansed."
4. Service (v. 4).
"Show thyself."

—Louis J. Yelanjian.

THE BELIEVER'S CROWN

2 Timothy 4:8

- I. Where Is the Crown?
It is laid up.
- II. What Is Its Characteristic?
It is one of righteousness.
- III. Who Will Bestow It?
The Lord, the righteous Judge.
- IV. When Will it Be Bestowed?
"At that day."
- V. Who Are Its Recipients?
"All that love his appearing."

—D. Van Dyke.

KNOWING HIM

Hosea 2:20

I. The Angels Know His Glory.

1. They announced His advent into the world (Luke 2:9-14).
2. They worship Him (Heb. 1:6; Rev. 4:10, 11).

II. The Demons Know His Power.

1. The prince of demons tested it (Matt. 4:1-11).
2. They admitted it—asked permission to enter swine (Matt. 8:30-32).
3. They confessed it (Luke 4:33, 34; Acts 19:11-17).

III. The Unbelievers Know His History.

1. Herod knew Him (Matt. 2:3-16).
2. The rulers knew Him (John 7:25-48).
3. Pilate knew Him (John 19:19).

IV. The Believers Know His Saving Grace.

1. As Saviour (Rom. 5:2; 6:6).
2. As Prophet (Matt. 24:4-28).
3. Priest (Heb. 4:14).
4. As King (Matt. 24:29-31).

V. Conclusions.

The Angels need not know His Saving Grace. They were created holy (Gen. 2:1; Matt. 25:31).

The Demons could not know His Saving Grace. They are judged (John 16:11).

The Unbelievers would not know His Saving Grace (John 5:40).

The Believers alone know His Saving Grace (Eph. 2:8; John 5:24).

—G. H. Wertz.

THE SUM TOTAL OF HUMAN LIFE Out of Christ

1. Past—in sin (Rom. 3:23).
2. Present—in condemnation (Mark 16:16; John 3:18).
3. Future—in the lake of fire (Rev. 20:15).

In Christ

1. Past—in Pardon (Eph. 1:7; Rom. 3:25).
2. Present—in Peace (John 14:27; Rom. 5:1).
3. Future—in Glory (1 Pet. 5:10; Rev. 21:3).

—Albert C. Hakim.

"I WILL TRUST, AND NOT BE AFRAID."

Isaiah 12:2.

There are some words of Scripture that have been called pivot words, because they are the central point around which the whole text may be said to revolve.

So, there are some texts that may be called pivot texts. They are closely related to the context, to the truths that have gone before, and follow after them.

You can turn them, as on a center and direct them to different points of the spiritual compass, so to speak. This brief sentence—a golden text—may be so regarded. From this center we can look at the past, at the present, and at the future.

I. The Words Point to the Past.

"Though thou wast angry with me" (v. 1).

1. A sense of divine displeasure. Every true Christian has a spiritual history. Sin seen in God's sight. He enters into God's mind touching sin.

2. A knowledge that that displeasure is now at an end. Thine anger is turned away.

3. An assurance that he has God's favor. "Thou comfortedst me."

II. The Words Point to the Present.

"Behold, God is my salvation" (v. 2). Not what God gives only—but what God is. Ps. 42:5 (Margin).

1. Safety under the Blood—in Egypt.

2. Salvation in the Person—On coming out of Egypt. God Himself the source of power—My strength. The secret of joy—My song.

III. The Words Point to the Future.

"Therefore . . . shall ye," etc. (v. 3).

The means of grace vitalized. Not wells that are empty, but wells that are found to be full of living water.

IV. The Condition of Mind the Words Describe.

"I will trust, and not be afraid." A condition of calm, restful confidence in God.

1. In view of our conflicts.
2. In view of our sorrow.
3. In view of our difficulties.
4. In view of whatever may befall us.

—Evan H. Hopkins.

LESSONS ON PRAYER

Luke 11:1-13

1. The need of help in prayer. 2. The pattern prayer; it is full of simple trust; it is unselfish, reverent, and spiritual. 3. Importunate prayer. 4. Promises for prayer.—Taylor.

CONVERSION

A Suggestion for Children's Day Talk

If your life were represented by a line, what kind of line would it be? Straight or crooked? You know of many things in your life which have not been right, therefore a crooked line would best represent the life you have lived. This is true of all of us, for we are told in the Bible that "all have sinned, and come short of the glory of God," which simply means that we all have lived crooked lives and I have drawn such a line.

Birth Death

The question which comes to us when we make this discovery is, will God be satisfied with such a life as this? And we answer, of course not, how can He? The only kind of life God can be satisfied with is a perfectly straight one, the kind of a life that Jesus lived, so I have drawn a straight line.

Birth Death

When we compare these two lines we see how very different our lives are from what they ought to be, and we wonder how our crooked lives may be made straight.

We can't make the crooked life straight by making a good resolution that we won't make any more crooked marks, for while that may help us in the future, it can't change the crooked marks we have already made, it would make our lives look something like this:

Birth Death

But we all know that we cannot keep our good resolutions, but break them almost as fast as we make them; so that plan will not do either. We need something that will not only keep our lives right in the future, but blot out the past.

In 1 John 1:7-9 we read that "the blood of Jesus Christ his Son, cleanseth us from all sin," (past, present and future). So instead of making a resolution to do better, we come to the Lord Jesus Christ and ask Him to wash us with His blood and the result is, we find ourselves at the cross and from that cross comes the blood that cleanses us from all our past sins up to the time when we come to it, thus:

Birth

Death

And so from day to day, as soon as we realize that we have made a crooked mark again, we come to Christ and confess it, and the blood is applied again

and the crooked mark blotted out and so we keep our lives clean and free from sin as we go along. We read in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

No matter, therefore, when we die, we will be ready to meet God, and our lives may be represented thus:

Birth Death

—Chas. Eickenberg (Copyright, 1909).

OBEDIENCE, OPPORTUNITY, OBLIGATION

If any man will do his will, he shall know of the doctrine.—John 8:17.

Obedience, as Robertson puts it, is the spiritual organ of knowledge, and if any man refuses to obey what he knows, he shall know no more; whereas, if any man obeys what he knows, he shall be led swiftly in the path of truth.—A. F. Schaffler.

What . . . God hath joined together, let not man put asunder.—Matt. 19:6.

There are two O's for every man—Opportunity and Obligation. The striking thing is that they stand together, work together, grow together. When Opportunity becomes larger, Obligation increases in like measure. It is impossible to separate the one from the other. Whoever maintains the union of the two with care and faith will enrich both his own life and the kingdom to which he belongs.—J. R. Miller.

Lo, I come to do thy will, O God.—Heb. 10:7.

A holy life is a life lived in union and communion with Jesus Christ as Lord. This is the simplest and most comprehensive definition of a holy life with which I am acquainted,—a life in which Jesus is Master, in which all things are deferred to Him, in which He shares our thoughts and shapes our ideals, in which every realm and sphere is controlled by Him, the government being upon His shoulders, the reins in His pierced hands, and His will our chiefest delight.—J. Stuart Holden.

A LITTLE CHILD'S EVENING PRAYER

Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
Thy love be round me through the night,
And wake me with the morning light.

But there is one thing you cannot bury with a good man; his influence still lives. They have not buried Daniel yet; his influence is as great today as it ever was. Do you tell me that Joseph is dead? His influence still lives and will continue to live on and on. You may bury the frail tenement of clay that a good many lives in, but you cannot get rid of his influence and example. Paul was never more powerful than he is today.—D. L. Moody.

DINNA GANG

(This is "spoke sarcastic")

Dinna gang to kirk
When it rains—
Ye micht catch
Rheumatic pains!

Bide t' hame
When it's cauld—
Lest ye dee
When ye're auld!

The kirk's nae place
When it's hot;
The folks micht think
Ye cared a lot!

When it's fine,
Leave the Lord,
Gang a-ridin'
In yer Ford!

Ye like kirk fine,
Believe in God,
But canna gae,
The weather's odd!

Ye're no to blame,
It's inither hands;
Be sure the Lord
Understands!

—Sunday at Home.

A FOOL'S MISTAKES

The rich man, who is called in Scripture the rich fool, made great mistakes. His first mistake was in saying, "My fruits, and my goods." They were not his. He was a farmer, and all his possessions came straight from the hand of God. He might easily look up, and say, "From Thee cometh every good and perfect gift; Thine they are, and lent to me." But no; he made a terrible mistake; he called them his. Have you learned to give thanks for all things unto God? Have you learned that even you are "not your own"?—Eva Travers.

THE MID-WEEK MEETING

Dr. F. B. Meyer, the famous London preacher, said not long ago: "As for prayer, I do not think much of kneeling on my knees, for I cannot do that by the hour now, but I do see more and more that prayer is not always asking for things; it is soaking one's self in the Bible, bathing in it, talking to God." When people speak about prayers being answered they usually think of asking prayers. But prayer is not always petition. Prayer may be thanksgiving. It may be meditation. It may be praise. It may be just happy fellowship, the sense of God's nearness, without words. It may be adoration, worship. It may be simple conversation with God. Prayer in this large sense accomplishes much. It brings us peace. It stills the mind in trouble. It helps us to cast our burden on the Lord. It purges the soul of evil. It brings us into touch with God. These and many other aspects of prayer should win our attention in this meeting.—*Watchman-Examiner*.

Moody Bible Institute Monthly

The Evangelistic Field

S. A. Woodruff

"Bob" Jones and party spoke to the boys at the Bridewell in Cedar Rapids, Ia., on April 3.

The Sheldon Evangelistic Party closed a four weeks meeting at Pillager, Minn., in April, with good results.

J. O. Duffey recently closed a meeting in the United Evangelical Church, Cozad, Neb., also at Blue Springs, Neb.

Peter Tuntland, who has been engaged in evangelistic work as song leader and soloist, reports a two weeks meeting at Klisher, Ill.

B. F. McLendon and party began meetings May 8 at Asheville, N. C. Miss Sarah Palmer is a member of this party.

Robert L. Layfield, of Kansas City, held successful meetings recently in Harvey, Ill.; Ottumwa, Ia.; St. John, Kan.; Gilboa, O., and Newcastle, Neb.

Harry Dixon Loes and Miss Birdie C. Loes have been with Evangelist W. W. Hall, D. D., of Pittsburgh for four months. They report good meetings.

Richard W. Lewis, coming from a successful meeting at Smithboro, Ky., held an evangelistic meeting at Sturgis, Ky., beginning April 10,

John W. Erskine reports successful meetings in Ovid, Durand, Edwardsburg and Alden, Mich., where the majority of the converts were men.

E. L. Buchanan recently closed a meeting at Colerain, O., with good results. There never had been an evangelistic meeting held in this village before.

Richard Low reports that his work this year in Kansas and Iowa has been blessed with many souls won, and many accessions to the church and the Pocket Testament League.

The Emmons Evangelistic Party closed a successful meeting on Easter Sunday with the First United Brethren Church, Germantown, O. They also held meetings at Akron, O.

Charles E. Neighbour has been holding meetings in the First Baptist Church of Prattsburg, N. Y., April 10-24. He also held meetings at Sciotoville, O., in January, which were wonderfully blessed.

Albert C. Hakim wrote us under date of April 20: "Just closed a union meeting at Harrisonville, O., with good

results. Am now holding a union meeting at Hebbardsville, O."

Dr. John S. Hamilton and party, of Cleveland, O., have made a great record in West Virginia, where their work has been graciously blessed of God in recent revivals.

Charles H. Harrington and party, of Binghamton, N. Y., recently closed a campaign at Fulda, Minn. Many prominent business and professional men accepted Christ.

Floyd John Evans and party conducted a campaign at Fairfax, Okla., in April, where a large frame tabernacle was erected in two days time. They also held meetings at Waynoka, Okla.

The Taylor-Fleming Gospel Team closed a meeting at Milwaukee, Wis., with 175 professed conversions. They also held a successful meeting at Prescott, Wis., and one at Superior, Wis.

C. J. Balfe ("Lucky Baldwin") wrote us an interesting note from Cedar Rapids Ia., where they were holding meetings at the Sunshine Mission. The hall was crowded at all meetings, many people coming from the surrounding country.

F. A. Geisenheimer wrote under date of March 31: "Meetings here (Bartlett, Ia.) are being blessed of God. Many Christians renewing their vows and others coming to Christ at every service."

The Springfield (Mass.) Rescue Mission has sent us their annual report. They erected the present building in the heart of the city in the year 1909, and they are doing a fine work there.

Mr. and Mrs. C. Edward Faust report they have had the most successful year of their sixteen years experience in assisting pastors as gospel singer and personal worker. Most of their meetings were held in Iowa and Illinois.

Mr. and Mrs. C. B. Brooks have been assisting pastors in their meetings since January 1, at Port Huron, Mich., Oskaloosa, and Olin, Ia., and Macomb, Ill. They have been greatly blessed in their work for the Lord.

E. O. Sellers wrote us under date of April 23: "Our 'Song Leaders Conference' now in session, is going finely. Had three former Moody men on the program and close this week with Gabriel to lecture."

E. DeWitt Johnston and Party have conducted campaigns in Ontario, Ont., also at Fort Wayne, Ind., Kokomo, Ind.,

Villa Grove, Ill., Terre Haute, Ind., and in May conducted a "follow-up" of the Gipsy Smith meetings in Indianapolis.

Richard Nyburg and Mrs. Nyburg assisted Rev. C. Edgar at George's Run, O., in three weeks of evangelistic meetings, in April. They also assisted the Emmons Evangelistic Party in a meeting at Kenmore, O.

F. F. Bosworth held revival services at Parkdale Tabernacle, Toronto, Ont., April 17-22, and in Massey Hall, April 24-May 19. He also held meetings in Minnesota, Michigan and Ohio, where hundreds were saved.

We have received an interesting bulletin from the Steffan Prison Evangelistic Association giving letters and testimonials concerning the work of Rev. John Steffan and Mrs. Steffan in the jails, penitentiaries and reformatories of the eastern and middle states.

The VomBruch Evangelistic Party recently closed a three weeks campaign at Berwyn, Ill., with 140 decisions for Christ. Several young people will enter the Moody Bible Institute to prepare for Christian work as a result of these meetings.

The Berge Sisters wrote us under date of April 25: "We are now in a wonderful revival in Petersburg, Va. People here are hungry for the old-time gospel. Many conversions and reconsecrations—crowds attending every service—many turned away."

FUTURE ENGAGEMENTS

John B. Andrews Party—May, Alpine, Tex.; June, Ft. Stockton, Tex.

Berge Sisters—May, Richmond, Va.; June, Hampton, Va.; July, Tilghman, Md.; September-December, Wilmington, Del.; Washington, D. C.; Newark, N. J.; Philadelphia, Pa.

John E. Brown Party—Season, Oakland, Berkeley, Richmond, Alameda, E. Oakland, Fruitdale, and West Oakland, Calif.

A. M. Bruner—1921, Georgia, South Carolina, Mississippi.

The Conners—May 23-June 11, Glanford, Ont.; June 12-July 9, Strongfield, Sask.; July 10-Sept. 1, Hewarden, Sask.

H. T. Crossley and J. H. Leonard—May, Hamilton, Ont.

John W. Erskine—Until May 23, Traverse City, Mich.

H. P. Dunlop and wife—Until May 29, Carlisle, Pa.

John W. Erskine—May 28-June 13, Nottawa, Mich.; July 8-17, Wellston, Mich.; Sept. 25-Oct. 9, Alanson, Mich.; Oct. 9-23, Levering, Mich.

Franklin Evangelistic Party—May, West Bend, Ia.; June, Calvin, N. Dak.

Charles H. Harrington and party—July 20, Washington, Pa.; August, Hillsdale, Mich.

C. E. Hillis and wife—June 20, Des Moines, Ia.; July 5, Brodgate, Ia.; Sept. 4, Lockridge, Ia.; Sept. 20, Round Prairie, Ia.; Oct. 9, Summerset, Ia.

I. E. Honeywell Party—May, Alhambra, Calif.; June, Juneau, Alaska.

E. DeWitt Johnston and Mrs. Johnston—May-June, Indianapolis, Ind.; June-July, Miami, Ind.; January 1922, Bluffton, Ind.

P. H. Kadey Evangelistic Party—May, Flint, Mich.; May-June, Port Huron, Mich.; July, Fargo, Mich.

Clarence M. Keen and wife—June, Marbury, Md.

John M. Linden—William S. Dixon Party—July 15, Wellsville, Mo.; Oct. 9, Nebraska City, Neb.

Harry Dixon Loes Party—May, East Sparta and Bolivar, O.

W. P. Martin—May 29, Guntersville, Ala.; June 12, Cordele, Ga.; July 31, Jonesboro, Ga.; August 21, Georgia State Campaign; Sept. 11, Barnesville, Ga.; Oct. 2, Macon, Ga.; Oct. 23, Louisville, Ky.; Nov. 13, Eldorado, Ill.

Mathis and Armstrong—May 22, Odebolt, Ia.; August-September, Pawnee City, Neb.

McMinn-Wieand Party—May, Winnebago, Minn.; June, W. Concord, Minn.; July, Bible Conference in Texas; September, Galveston, Tex.

J. Gordon McPherson—May, Ardmore, Okla. Charles E. Neighbor Evangelistic Party—June 1-26, Elmira, N. Y.; July 17-31, New Bethlehem, Pa.; Aug. 1-14, Kittanning, Pa.; Aug. 16-Sept. 4, Corsica, Pa.; Sept. 6-18, Galeton, Pa.; Sept. 25-Oct. 9, Sciotoville, O.; Oct. 16-30, Racine, Wis.; January, 1922, Mannington, W. Va.

The Nygren Evangelistic Party—Until May 29, Russell, Minn.; June, Texas. The Rayburns-Wickland Party—May, Greensburg, Kan.; June, Minden, Neb.

A. P. Renn—Until May 30, Wolcott, Ind. Harold F. Sayles—Until May 22, Villard, Minn.; May 29-June 12, Westport, Minn.; June 19-July 3, Pullman, Ill.; Aug. 21-Sept. 4, North Starr, Mich. John A. Roos—June 15-July 31, Weldon and Star City, S. Dak.

E. O. Sellers—May 29-June 12, Evangelistic Meetings, Natchitoches, La.; June 26-July 8, Summer School, Furman "U," Greenville, S. C.; July 9-17, Summer Assembly, Virginia Beach, Norfolk, Va.; July 18-23, School of Methods, Kentucky, W. Va.; July 24-31, Summer Assembly, Bristol, Va.; Aug. 7-28, Song Leaders and Bible Conference, Winona Lake Ind.; Sundays of August open for supply work.

Charles Cullen Smith—Until May 22, Pierre, S. Dak.; May 22-June 12, McLaughlin, S. Dak.; June 14-16, Mitchell, S. Dak.

Gipsy Smith, Jr.—May, Atlanta, Ga.; June, Lexington, N. C.

John R. Snyder—June 8, Hershey, Pa.; June 19, Rochester Mills, Pa.; July 31, Wauseon, O.; Sept. 4, Champaign, Ill.; Oct. 2-Nov. 30, Pottstown, Pa.

M. E. Taylor and H. L. Fleming—Until May 22, Belleville, Wis.

C. R. L. Vawter—June, Pullman, Ill. Vom Bruch Evangelistic Party—May, Muskegon, Mich., and Indianapolis, Ind.

Fred S. Weaver—May, Lennon, Mich.; June, Zion, Mich.; July, Watertown, Mich.

R. O. Wine and party—May, Evansville, Ind. Earl L. Wolslagel—Until May 27, Lawrenceburg, Ky.; May 29-June 10, Charlotte, N. C.; June 12-26, Johnson City, Tenn.; July 3-13, Georgetown, Ky.; July 15-30, Asheville, N. C.; July 31-Aug. 7, Blue Ridge, N. C.

Harry P. Wootan—May, Southern Baptist Convention, Chattanooga, Tenn.; June-July, Georgia State-wide Campaign; August, West Texas.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Summer Assemblies for 1921, as follows:

New Jersey, Hightstown, July 2-9.
South Dakota, Sioux Falls, July 3-10.
Colorado, Denver, July 2-8.
Pennsylvania, Factoryville, July 4-11.
Idaho, Ketchum, July 5-15.
Oregon, Gladstone Park, July 8-18.
Pennsylvania, Ridgeview Park, July 11-18.
Minnesota, Mound, July 14-24.
Illinois, Shurtleff College, Alton, July 16-23.
Kansas, Ottawa, July 18-27.
East Washington, July 18-29.
Iowa, Iowa Falls, July 18-31.
Michigan, Kalamazoo, July 21-29.
New York, Keuka Park, July 25-30.
Ohio, Granville, July 29-Aug. 7.
Wyoming, Hyattsville, July 29-Aug. 7.
West Virginia, Philippi, Aug. 2-8.
Indiana, Franklin, Aug. 6-13.
West Washington, Burton, Aug. 9-19.
Wisconsin, Green Lake, Aug. 11-21.
North California, Asilomar, Aug. 15-25.
Pennsylvania, Collegeville, Aug. 22-29.
New England, Ocean Park, Aug. 24-Sept. 2.
Grove City (Pa.) Bible School, Aug. 19-28.

This is a change of date.

Cull Lake (Mich.) Bible Conferences, July 3-16, and July 31-Aug. 14, 1921.

International Sunday-school Convention, Kansas City, Mo., June 21-27, 1922.

Keswick Convention, Keswick, England, July 16-25, 1921.

Michigan State Holiness Camp Meeting, Eaton Rapids, July 28-Aug. 7, 1921.

Montrose (Pa.) Bible Conferences for 1921: Summer School, July 11-16.

Ministerial Institute, July 18-28.

General Conference, July 29-Aug. 7.

National Council of Congregational Churches, Los Angeles, Calif., beginning July 8, 1921.

Northfield (Mass.) Summer Gatherings for 1921: Young Women's Conference, June 24-July 1.

Interdenominational Women's Home Mission Summer School, July 5-11.

Summer School for Women's Foreign Missionary Societies, July 12-19.

Summer School of Religious Education, July 21-28.

General Conference of Christian Workers, July 30-August 4.

Massachusetts Christian Endeavor Institute, Aug. 15-21.

Third Conference of the Christian Fundamentalists, Denver, Colo., June 12-19, 1921.

World's Sunday-school Convention, Buenos Aires, Argentina, 1924.

Winona Lake (Ind.) dates for 1921: (Partial list); General Assembly of the Presbyterian Church in the U. S. A., beginning May 19.

Women's Summer School of Missions, June 23-30.

Chicago Boys' Club, entire season.

Bethany Girls, entire season.

Chautauqua Program, beginning July 4.

Winona Bible School, July 4-Aug. 18. Dr. G. Campbell Morgan, director.

Practical Training School for gospel singers and workers, July 18-Aug. 27. Homer Rodeheaver, director.

Winona Bible Conference, Aug. 19-28. Rev. Melvin E. Trotter, director.

World's Christian Endeavor Convention, New York City, July 6-11, 1921.

Illinois State C. E. Convention, Peoria, July 21-24, 1921.

Wooster (O.) Conferences for 1921:

Bible Conference and School of Missions, Aug. 3-11.

Young People's Conference, Aug. 15-21.

Montreat (N. C.) Conference for 1921: Young People's Conference, June 21-30.

Sunday School Conference, July 2-12.

Woman's Summer School of Missions, July 14-20.

Foreign Mission Conference, July 22-31.

Home Mission Conference, Aug. 2-7.

Christian Education and Ministerial Relief Conference, Aug. 7-10.

Conference on Church and Life Work, Aug. 12-18.

Bible Conference, Aug. 18-25.

Ocean Grove (N. J.) Camp Meeting, Aug. 26-Sept. 4, 1921.

Ocean Grove (N. J.) Summer Bible Conference beginning Aug. 7, 1921.

Erieside (O.) Conferences for 1921: Bible Institute, July 1-21.

Bible Conference, July 22-31.

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180 pages. 7¼x5 inches. The Sunday School Times Company, Philadelphia.

G. S.

The Gospel of Cause and Effect, by Thomas H. Nelson.

A book by one who was formerly editor of *The Rams Horn* suggests originality of treatment. This book is, as the author claims, "the philosophy of rewards and punishments here and hereafter." It will interest those who seek for the reason of things. While a divine revelation is sufficient for mankind in its darkness and groping, it is reassuring to faith to find that revelation is buttressed by reason and not in conflict with it.

283 pages. 7¼x5 inches. The Family Altar League, Chicago, Ill.

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God's Messages in Nature, by Rev. W. S. Herbert Wylie, M. A.

This is a book for preachers and teachers who feel the need of material for short sermons for children. They deal with "little-known features of well-known things." They are mostly about birds and insects. Their strange habits are truly remarkable and many moral and spiritual lessons can be drawn from them. The author deserves special approbation for usually making a clear scriptural application of his story.

179 pages. 7¼x5½ inches. Morgan and Scott Ltd., London, England.

G. S.

Coming Events, by a Brevet Lieutenant Colonel.

This is No. 1 of the United Service Series, by officers and for officers in the British army, navy and air forces. These **Coming Events** are based upon the "year day" theory, according to which the period known as the "Times of the Gentiles" is 2,520 years. While we do not accept this theory as the complete interpretation of prophetic times, the events of the recent war have added additional support to the theory, and on this account we call attention to this pamphlet.

55 pages. 7x4¼ inches. Morgan and Scott Ltd., London, England.

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280 pages, 7½ x 5 inches. The Macmillan Company, New York.

G. S.

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April 6—Rev. W. B. Williams, missionary from Kroo Mission, Liberia, Africa.

April 8—Rev. B. Davidson, director of the Ceylon and India General Mission.

April 10—Miss Grace Funk, of the American Board Mission, from Fukien, Shao-wu, China.

April 10—Rev. J. G. Snyder, secretary of the South Africa General Mission, Brooklyn, N. Y.

April 14—Rev. Vinson J. Steffan, evangelist, Oakland, Calif.

April 22—Rev. James B. Ely, D. D., pastor, Central Presbyterian Church, Akron, O.

April 24—Rev. A. P. Hay, Inland South American Mission.

April 28—Rev. Maurice Grigsby, pastor, Memorial Presbyterian Church, Detroit, Mich.

April 29—Rev. Albert Lutley, director for Shansi Province, China Inland Mission.

WINTER TERM GRADUATION

Thirty-five students of the Day Classes—thirteen men and twenty-two women—were graduated at the close of the Winter Term and received their diplomas at the public exercises in the Auditorium on the evening of Thursday, April 21.

Dr. Gray presided, the diplomas were presented by Mr. McKenzie Cleland, Vice President of the Institute, and the address was delivered by Rev. James B. Ely, D. D., of Akron, O., who took for his subject, "The Ministry, and the Ministry for Today."

In introducing Dr. Ely, Dr. Gray referred to his acquaintance with Mr. Moody, his full sympathy with all that the Institute stands for, and also his well known Lemon Hill work in Philadelphia, to which he added that there was additional appropriateness in his giving the address to the graduates, inasmuch as one of them was his daughter.

Lack of space forbids giving more than a few excerpts from this stimulating and instructive address. Dr. Ely said: "The scope of the ministry is very wide today, having numerous and varied forms of service, each requiring special training, but its very breadth is sometimes our great mistake."

"The watchword of the ministry of a generation ago was 'broadness with balance.' Broadness has gone over the world, but where is the 'balance'? Today I think the necessity is for 'narrowness with poise.' We must narrow into

channels the world can appreciate and understand. The narrow track, the one Book, is the great need today. Such a ministry will not be popular, but it will be mighty, effective and triumphant. We need a narrow ministry that the world may know what we stand for, what we are trying to accomplish, that the world may be without excuse and the ministry without blame. All the music of a Victrola comes through a narrow needle point so small a fly could hardly sit on it; all harmony through seven little notes; all of the English language through twenty-six letters. You will never learn to know God until you come down to one point—Christ.

"You will be accused of narrowness, but it is good to stand on the narrow

pathway of God's Word when the broadness of civilization falls apart. The need of the world must be met by a narrow track. We have not a ministry that points people to the grave, but we have an open grave, a risen Christ, an ascended Lord, a baptism by the Holy Ghost.

"Your task is to bring your message into the narrowness of tangibility and definiteness. You must put a rim about it and say, 'Here is the point.' Bring God in a definite way to the people, 'that the ministry be not blamed.'"

In his remarks to the graduates, Mr. Cleland said in part: "Some of us are foolish enough to believe that the Moody Bible Institute is the greatest theological school in the world. The postmillenarians say the world is getting better and the premillenarians that it is growing worse. I believe that it is getting better in spots, and this place is one of them. Pray that in the part of the world in which you are called to serve it may be said that the world is getting better."



At the dinner following the reception given by the Faculty and Business Staff to the graduates, the class picture was presented by Mr. James R. Stephenson, who gave warm expression on behalf of his classmates to their gratitude to their teachers for the instruction given. In responding, Mr. Gosnell referred to the remarkable record of the Stephenson family in sending its members to the Institute; one, a former graduate, being on the foreign field, five—two brothers and three sisters now in the Institute, and two cousins besides; and two other brothers planning to come in the near future.

Christ Shall Be Magnified.

CLARENCE WESLEY JONES. MAYBELLE FRANK CLARKE.

1. Praise the Lord, by His blood we are free from the past—Back-ond
2. Praise the Lord, by His life we are free from sin's pow'r; Kept each
3. Praise the Lord, He is com-ing to take us are long. From the

rest-ness in Christ who our ran-som sup-plied; By His grace we are
del-iv-er-ed; In peace we a-ri-ble; Stand-ing erect-ly, His
pres-ence of sin to His glo-ri-fied side; At the feast of the

lit-ed; His love holds us fast: Christ shall be mag-ni-fied.
His love for serv-ice each hour: Christ shall be mag-ni-fied.
Lamb we shall sing the new song: Christ is now mag-ni-fied.

CHORUS.
Christ shall be mag-ni-fied, Christ shall be mag-ni-fied; By His
Christ shall be high-ly mag-ni-fied, Christ shall be high-ly mag-ni-fied;

since we are lit-ed—His love holds us fast: Christ shall be mag-ni-fied.

At the class exercises in the forenoon, the speakers were Theophilus L. Bearse for the men and Mary Helen Biber for the women.

The names of the graduates, who represent twelve states and four foreign countries, are as follows:

Ruth Hildur Victoria Anderson, Jean Elizabeth Avery, Esther B. Barker, Mary Helen Biber, Josephine Bolks, Ellen E. Carlson, Adela Belle Christy, Maybelle J. (Mrs.) Clarke, Elizabeth Anne Duff, Jessie B. Easson, Geraldine Ely, A. Emelia Enderson, Augusta Erickson, Hazel Melin (Mrs.) Forsberg, Julia Freska, Lillian Grace Hofferbert, Tilly E. Karsten, Mildred Frances Kees, Gerda Ovedia Olson, Sidona Poston, Ellanora Bryfogle (Mrs.) Supplee, R. F. Standia Thompson, Theophilus Lebaron Bearse, Francisco Berly Colon, Claude Fausnaugh, Hjalmar Emil Forsberg, Frank Earl Gehring, Clarence Wesley Jones, John D. Olfert, Millard Fillmore O'Neal, Alvin John Sauer, Bert Sprick, James Roy Stephenson, Daniel J. Unruh, Ralph W. Van Anda.

It was announced that in the period from November 8, 1920, to March 8, 1921, 182 students of Correspondence Courses had been awarded certificates for completing courses. These students represent thirty-three states and eleven foreign countries.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom's recent service has been given to the First and Westminster Presbyterian Churches of Duluth followed by an evangelistic meeting in Denver under the direction of Mr. Clifton L. Fowler, and the last two weeks of May with the Union Rescue Mission of Lorain, O.

Dr. William P. White held meetings in McMinnville and Roseburg, Ore. He conducted conferences in the Alberta District of Portland and in the Fauntleroy Congregational Church and at a union of the Queen Ann Baptist and U. P. Churches of Seattle.

Rev. George E. Guille taught the Bible in the Baptist church of Vinton, Ia., the Presbyterian church of Blacksburg, S. C., and the Interdenominational Union of Gospel Mission Workers' Convention, Akron, O.

Rev. B. B. Sutcliffe teaches four Bible classes a week in Portland, Ore., where he also preaches twice on Sunday at White Temple.

Rev. Rollin T. Chafer has relinquished his position as Regional Director of the Southeast, to engage in Bible teaching on his own account. Mr. C. E. Putnam assisted former students, now pastors at Buchtel, Athens and Dalton, O., since leaving his winter quarters in Florida.

Miss Elinor Stafford Millar's May engagements included the First Baptist Church of LaSalle, Ill., the Interdenominational Union of Gospel Mission Workers' Convention, Akron, O., and a conference of the Women's Missionary Association of the United Brethren churches at Fostoria, O.

Mrs. Margaret T. Russell during the same period taught at Dallas under the Women's Federation of Presbyterian churches, at the North Side Presbyterian Church of Houston, and under Presbyterian auspices at San Marcos, Tex., closing with a conference at Baton Rouge, La.

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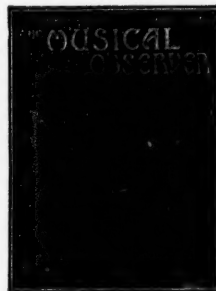
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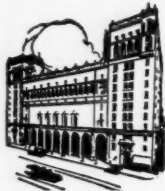
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EVENING CLASSES SOCIAL

At the close of their Winter Term about 500 students of the Evening Classes held a social and fellowship hour. The groups associated in practical work furnished the entertainment, and later many testified to the benefits received from their evangelistic assignments. Both faculty and students are looking forward to many such gatherings during the summer.

ANNUAL BANQUET OF CHICAGO STUDENT VOLUNTEER UNION

Sixteen institutions of higher education in Chicago and vicinity were represented at the annual banquet of the Chicago Student Volunteer Union which was held in the Institute dining room April 15, at which 282 persons were served. Volunteers from the following schools were present:

Wesley Bible School, Chicago Training School, Garrett Biblical Institute, Illinois Training School for Nurses, McCormick Seminary, Moody Bible Institute, North Park College, Northwestern College, Northwestern Medical, Northwestern University, Presbyterian Training School for Nurses, University of Chicago, Wesley Memorial, Wheaton College, Y. M. C. A. College, Chicago Evangelical Institute.

PERSONALIA

Henry N. Johnson, '20, assisted Dr. Hofmeister in a series of meetings in Greenfield, O., during March.

Charlotte Hillegas, '15, left May 3 for French Equatorial Africa under the Brethren Board.

Arthur J. Hall, '15, was graduated April 28, from the Presbyterian Theological Seminary, Omaha, Neb.

John C. McElroy, '15, has been ordained and installed as pastor at Witt, Ill. He has re-dedicated a fine Presbyterian church there.

W. W. Ayers, '19, was ordained, April 26, in Atlanta, Ill., by an ordination council from the Bloomington Baptist Association.

Elmer Hallberg, '21, is directing the choir of the Methodist Episcopal church in Orland, Ill., also teaching a class of young men in the Sunday-school.

B. F. McLendon, '09, conducted a successful series of evangelistic meetings in the Calvary Baptist Church, Wilmington, N. C., in April.

A. E. Cowley, '15, Baptist pastor, Hillcrest, O., conducted evangelistic meetings resulting in fifteen additions to the church on Easter.

Harry Vom Bruch, '14, conducted an evangelistic campaign in the First Baptist Church, Freeport, Ill., closing April 17.

Fern A. Ruckman, '20, conducted the music and assisted the pastors in special meetings at Union City, Pa., Jamestown, N. Y., Middlefield, O., Big Run, Pa., and New Castle, Pa.

C. L. Stumpf, '10, is now pastor of the Presbyterian churches at Madison and Mitchell, Ill. In the former, thirteen additions have been made on confession since November.

Elizabeth A. Cruse, '15, is assistant to the pastor of the First Baptist Church, Miami, Fla., which received 277 new members in 1920. A fundamentals Bible conference is held every February.

Dr. A. W. Lagerquist, '90, of the China Inland Mission at Laohokow, China, recently visited the Institute. He has three decorations given him by the Pekin government for heroic ministry on occasions of revolutionary disorder.

When Charles G. Arras, '20, laid his financial matters before the Lord, He cared for them so well that a trip home was made unnecessary and he could devote the money thus saved to the decrease of the Institute's deficit.

John Steffan, '18, and Mrs. Elizabeth Steffan, report 832 professed conversions in prisons during the period from June, 1919, to December, 1920. Their itinerary for 1921 includes nearly all prisons of central and western states.

Mr. and Mrs. E. E. Strother, '07, general secretaries, United Society of Christian Endeavor, China, arrived in Vancouver, May 16, on furlough. Home address, care of Miss Cameron, 4552 Ashland Ave., St. Louis, Mo.

H. C. Ramsay, '96, and Mrs. Ramsay, stationed at Shuntetifu, Chilili, China, returning on furlough, expect to arrive in Chicago July 13, at 9:15 A. M. by Soo express, and will be unable to stop over. They will be at home after July 14 at Delta, York County, Pa.

Joseph Hydannis, '18, Jacob Peltz, '17, and Merrill T. McPherson, '14, were graduated from the McCormick Theological Seminary, April 28, and the first two were ordained to the Presbyterian ministry in the Fourth Presbyterian Church of Chicago, May 5.

Charles E. Neighbor, '14, recently held a series of meetings in Sciotoville, O., in which the convicting power of the Holy Spirit was manifested. He has been blessed in other meetings at Elmira Heights, N. Y., Galetton and Limestone, Pa. In the latter place the conversions numbered seventy.

BORN

To John, '17, and Mrs. Hamel, a son, April 27, at Marquette, Mich.

To George C., '13, and Mrs. Crockatt, a daughter, Dorothy Alice, March 29, at Hersman, Ill.

To W. A., '04, and Mrs. Stevenson, a daughter, Mary Elizabeth, February 12, at Columbia, S. C.

MARRIED

Earnest James Davis, '20, and Edith Marion Steven, at London, Canada, April 23, 1921.

J. B. Grimshaw, '19, and Mary Jaeger at Arua, Uganda, December 30, 1920.

Moody Bible Institute Monthly

THE NORTONS' WORK IN BELGIUM, AND THE "MOODY POST"

From Mrs. Ralph C. Norton

In The Moody Bible Institute of Chicago there is a group of young men who took an active part in the great war. These men of the "Moody Post" faced a grim enemy, and today, as they prepare for the greater warfare, they have not forgotten the men by whose side they fought during those years of the war.

In Belgium last year we began to receive letters from these men, and their commander, Capt. Bruce Bell, expressing the desire of the "Moody Post" to have a part in the work of the Belgian Gospel Mission. Later on through their commander, I asked these men of the "Moody Post" what had prompted this interest. One replied that it was the general unhappiness as seen over there; another one described very graphically how he had seen the smouldering ruins of the city of Ypres, and could only compare it to the spiritual desolation he saw on every hand, and the desire was born in his heart to help give the gospel to these needy Belgian and French people.

God's Hour for Belgium

God's hour has struck for Belgium—this little land that, at the time of the Reformation, offered up the lives of hundreds of thousands of Christian martyrs, slain by the command of Charles V and Philip II, and their accomplice, the Duke of Alva. Today, after the lapse of centuries, they are beginning to receive the truth and perhaps, who knows, later on, may again endure the fires of persecution.

How do we know that Belgian Christians of today would suffer for the truth as they did in those past centuries? We know what today they are enduring for conscience' sake, for in our Bible school in Brussels are gathered thirty-five earnest young people coming to the school from France, from Switzerland, as well as from Belgium. There are those amongst the students who have suffered already the loss of home, and of worldly goods for the gospel's sake, and there are those who have lost the love of wife and mother, of sister and brother, for His sake and for the gospel's. Out of that number of students, there are seven who have offered themselves for foreign missionary service, choosing, as is natural, their own Congo for the scene of their labors.

It is beautiful to see how the Spirit of God brings into inter-relationship and into cooperation, His own people all over the world. The men of the "Moody Post" have a concern for the souls of the Latin people of Europe, and they began the support of the fellow students in Brussels. The Belgian students find a concern of heart, born of the Spirit, for the black people of the

Congo. Down in the Congo recently two little native churches heard of the way God was moving in the hearts of the Belgian people. Their missionary had told them of the way the Spirit was working in that land which once had oppressed them so cruelly. And what do these Christian black folks do when they hear of the good tidings? They halve their tithe for the year, one-half going to the work amongst the Jews in Jerusalem, and the other half they send to the Belgian Gospel Mission for the evangelization of Belgium!

Brussels a Radiating Center

Over in Brussels, the one gospel meeting that we began in our house at 17 Rue du Gouvernement Provisoire, in June of 1919, has been multiplying until today we have seven gospel meetings in the week, and from Brussels that work has radiated to the farthest corners of Belgium, so that we have ten stations where a year and a half ago we had one. At Antwerp, Bruges, Steene, La Hulpe, Dour, Leuze Cuesmes, and other places, the gospel work is firmly established.

Twenty-two months ago there were but two of us working in Belgium; today there are fifty workers, Bible teachers, evangelists, colporteurs, pastors. This summer over fifty villages were visited

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by the colporteurs and evangelists. Open air meetings were held and sometimes between six and seven hundred people were in attendance. What seems so amazing is the absence of persecution. The great throngs listened reverently to the preaching of the Word, and eagerly bought the New Testaments and Bibles. In one town three thousand New Testaments were sold and many Bibles, and people came up afterward, begging the workers to return and build a temple where they might worship God. I will quote from the letter our associate, Mr. Barnhouse, recently wrote to us, of work in one locality:

"The meetings in the markets are

coming to a close this week. This is greatly to be regretted as the interest is phenomenal. We have been working on the policy of regular weekly meetings in different towns (something that had never been tried before), announcing one week that there would be another meeting next week. Three thousand New Testaments were sold in St. Nicholas in these different meetings. Somebody from a town fifteen miles away (Hamme) attended one of these meetings, took gospels and went back to Hamme. We began to get letters, at least twenty-five unsolicited letters from new people from that district, asking for more, and so last Saturday they went to Hamme for their first meeting. They preached for two hours, and sold one hundred and ten New Testaments. They went back this morning and the crowd was waiting for them. The police prepared a place, and the Burgomaster came and spoke kindly to them. A major in the army wanted to know when they were coming to build a temple there. They sold one hundred and thirty New Testaments and seventeen Bibles this morning, all that they had. They are going back on Saturday.

"A group of men wrote from St. Nicholas, sending Frs 10.50 apiece, and asking for family Bibles to be sent them under separate cover, without distinguishing marks, as they were dependent on Catholic authorities for their work, but expressing their favor for Protestantism."

Perhaps the most remarkable indication of the working of God in Belgium, is this desire for the Word of God. We are receiving letters constantly from those who are finding Christ as Saviour through the reading of the Word of God, unassisted by any human counsel or help.

A Wonderful Testimony Meeting

The last Wednesday night, before our return to America in June, 1920, had come and the Women's Bible Class was having a meeting. These women had been assembling every Wednesday night for over a year for the study of the Word. There were probably one hundred women present, and we decided to make this meeting an informal one for testimony and praise.

One after another of the women arose to tell of her conversion. One told how she

had seen a sign in a street car, announcing the evangelistic meeting to be held here by Pastor Saillens, in which meeting there were over 200 conversions. She was among the number who took a stand for Christ and continued with us in our Assembly. Another one was converted in the same meeting through a billboard announcement which she had seen; another dear woman arose to tell us how she had found Christ and had brought her tenant with her, and the tenant arose, her face shining, to witness for Christ and to tell us how she in turn had won her husband.

Then a dear old lady arose, who was giving her time to voluntary tract distribution,—she had to tell us of an Old People's Home she had visited, where she found an old man who had been given up to die, and through a little one page tract, in which there were several verses of the Gospel of St. John, his whole life has been transformed, and he had forgotten all about dying, and she gave him her own New Testament on the spot.

Then last of all a dear woman stood and gave her testimony, "I'm no longer young," she said, "but all my life I have been in despair, never thinking that I should find the light and peace, but one day, coming out of my house, one of your colporteurs gave me a Gospel of John, and in reading that I found at last the light; I learned to know Christ as Saviour, and seeing your address on the cover, I came to your meeting, and have been coming ever since. But, Oh!" she said, "just think if you had never come to Belgium!" And from all over the room the women breathed out the same heart cry, "Oh, to think if you had never come!"

And that is the cry of the Mission Field to those who go forth. The reward of those who go to win these souls for Christ is "Just to think if you had never come!"

SAD WORD FROM C. E. HURLBURT

Mr. A. F. Gaylord on April 26 received the following telegram: "Hurlburt delayed in England. Daughter Alta dead. Notify Council members." No further details are available for the present concerning Mr. Hurlburt, who is the director of the Africa Inland Mission.



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Every child of God can use this "ammunition." As a "soldier" in the army of the Lord let us go loaded. We are in the fight of the hottest battle ever waged—that between the Lord of Glory and the adversary of our souls. Let us use our weapons (they are not carnal) freely backed by the ejaculatory prayer in the Holy Ghost. Here is a wide open door for every believer. Let us enter in. Let us give, for He gives back a thousand-fold. Your own life will be enriched in ways you never dreamed of through this wonderful service. The time is short; the days are evil. Satan and his agents are filling the land with pernicious teachings which lead souls astray and to their eternal doom. As we go let us "fire" and the shot will be God-directed.

A minister gave a negro a tract. He asked him what he thought of it. "Oh, massa, it do my soul good. I never knew before why they calls 'em tracks, but when I read dat little book, it track me dis way and it track me dat way; when I go out in de barn, it track me dare and when I come back in de house, it track me dare; it track me everywhere I go. Den I know why dey calls 'em tracks."—Annie Richardson Kennedy.

SILENT MESSENGERS IN ACTIVE SERVICE

Amongst the Mountaineers

I placed *Christie's Old Organ* in a home and when I returned to make a visit and get the book the mother said, "We have not quite finished, but how my boy and I are enjoying reading it!" Then she told me of a near relative of hers who had killed a man in the mountains, having recently spent the night with them, and that he was so perfectly pictured in "Old Treffy" that she read out of the book to him that night. She stated he was impressed to the point that he wept and she longed for him to read all the book. She was delighted that I gave her the book to pass on to him when she was through with it. The woman's son, who had not been attending either day-school or Sunday-school, never missed another session at Sunday-school and attended school regularly until they moved.

A poverty-stricken, overworked woman with a drinking, gambling husband and

five small children, living here in Berea were also the objects of my interest. Soon after I began visiting in this home I took Colportage books, and this woman read and reread them between my visits. She was shut in at home and did relish good reading. The first marked change in that home was in her. She soon began to love her mother-in-law, whom she formerly hated, and her attitude toward her husband was so full of love that he became fond of home, whereas before he had deserted her at times. Today I do not go into a home where there is a more wholesome atmosphere, but they are still poor. That home does me good every time I enter it. The man is now a consistent member of a Baptist church, and the eldest child is a dear Christian.

An old crippled man, crippled as a result of sin, enjoys these books and I see a marked change in him. I believe he is now a Christian. On one occasion he said to me, "I am like little Rosa in *Rosa's Quest*. I have found the way to heaven." He has a deaf and dumb brother who lives with him, and he too enjoys these books and the Bible now in connection with them. On a recent visit into this lonely home of these afflicted men, living just the two together, the crippled one told me how he left the deaf and dumb one reading *The Way of Life* when he retired the night after I left the book there. The next morning the mute turned to the chapter "The Way of Salvation" and talked to him by signs about it, having read it the night before.

I find school children in one school where I have used them very enthusiastic about these little volumes.

In two homes where I have used them they have made such impressions that the wife and mother have passed them on to their people who are in prison. One of these to her husband who is in the penitentiary at Frankfort and the other to her son in jail at Richmond. —From a correspondent in Madison County, Ky.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from April 1 to 30, 1921, inclusive:

Africa Book Fund: 3 Contributions, \$17.86; Army and Navy Book Fund: 2 Contributions, \$4.20; Hospital Book Fund: 3 Contributions, \$7.00; India Book Fund: 2 Contributions, \$7.00; Life-Saving Station Book Fund: 1 Contribution, \$5.00; Lodging House Book Fund: 1 Contribution, \$5.00; Lumber Camp Book Fund: 3 Contributions, \$15.00; Mountain Book Fund: 7 Contributions, \$42.00; Pioneer Book Fund: 1 Contribution, \$5.00; Prison Book Fund: 218 Contributions, \$1,271.34; Railroad Men's Book Fund: 1 Contribution, \$5.00; Spanish "Way to God" Book Fund: 78

Contributions, \$353.88; Free Tract Fund: 7 Contributions, \$1.72.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books. Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from April 1 to 30, 1921, inclusive:

Prison Book Fund: California, 109 books, 25 Pocket Treasury, 90 Gospels. Maryland, 445 books, 165 Pocket Treasury, 100 Gospels. Ohio, 440 books, 152 Pocket Treasury, 197 Gospels. Oklahoma, 50 books, 55 Pocket Treasury, 40 Gospels. Kentucky, 35 books, 70 Pocket Treasury, 10 Gospels. Louisiana, 347 books, 72 Pocket Treasury, 215 Gospels. Minnesota, 370 books, 250 Pocket Treasury, 215 Gospels. Colorado, 120 books. North Carolina, 110 books, 55 Pocket Treasury, 121 Gospels. Texas, 250 books, 260 Pocket Treasury, 140 Gospels. Wisconsin, 356 books, 127 Pocket Treasury, 325 Gospels. Arkansas, 35 books, 40 Gospels. Iowa, 125 books, 50 Pocket Treasury, 80 Gospels. Illinois, 360 books, 27 Pocket Treasury, 75 Gospels. West Virginia, 365 books, 395 Pocket Treasury, 145 Gospels. Virginia, 450 books, 310 Pocket Treasury, 140 Gospels. Tennessee, 85 books, 25 Pocket Treasury, 70 Gospels. New Jersey, 281 books, 35 Pocket Treasury, 150 Gospels. Maine, 75 books, 20 Pocket Treasury, 60 Gospels. Florida, 175 books, 160 Pocket Treasury, 255 Gospels. Alabama, 533 books, 102 Pocket Treasury, 170 Gospels. Missouri, 90 books, 50 Pocket Treasury, 40 Gospels. Michigan, 348 books, 70 Pocket Treasury, 15 Gospels. Arkansas, 21 books, 10 Pocket Treasury, 10 Gospels. Georgia, 460 books, 205 Pocket Treasury, 300 Gospels. Kansas, 355 books, 160 Pocket Treasury, 190 Gospels. New York, 880 books, 171 Pocket Treasury, 220 Gospels. Indiana, 196 books, 35 Pocket Treasury, 85 Gospels. Pennsylvania, 165 books, 400 Pocket Treasury, 105 Gospels. Nebraska, 63 books, 22 Pocket Treasury, 540 Gospels. Washington, 210 books, 100 Pocket Treasury, 110 Gospels. Canada, 190 books, 350 Pocket Treasury, 100 Gospels. Connecticut, 75 books, 50 Pocket Treasury, 50 Gospels. South Dakota, 25 books, 25 Pocket Treasury. South Carolina, 25 books, 10 Pocket Treasury, 10 Gospels.

Mountain Book Fund: Kentucky, 96 books, 12 Pocket Treasury, 125 Gospels. North Carolina, 25 Gospels. Alabama, 35 books, 25 Pocket Treasury, 15 Gospels. Georgia, 15 books. Virginia, 42 books, 15 Pocket Treasury, 15 Gospels. West Virginia, 30 books, 15 Pocket Treasury, 10 Gospels.

Hospital Book Fund: Pennsylvania, 21 books, 15 Pocket Treasury, 15 Gospels.

Lumber Camp Book Fund: South Carolina, 65 books, 35 Pocket Treasury, 60 Gospels.

Army and Navy Book Fund: Germany, 30 books. Texas, 150 Pocket Treasury, 200 Gospels.

Spanish "Way to God" Book Fund: Cuba, 95 books. Honduras, 50 books. Venezuela, 70 books. Argentina, 30 books. Mexico, 60 books. Porto Rico, 25 books.

Fire Station Book Fund: Illinois, 25 books, 25 Gospels.

India Book Fund: Ceylon, 10 books. Bombay, 10 books. Ootacamund, 5 books. Kotagiri, 5 books. Coonoor, 5 books.

Alaska Book Fund: Hoonah, 25 books, 75 Pocket Treasury.

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